













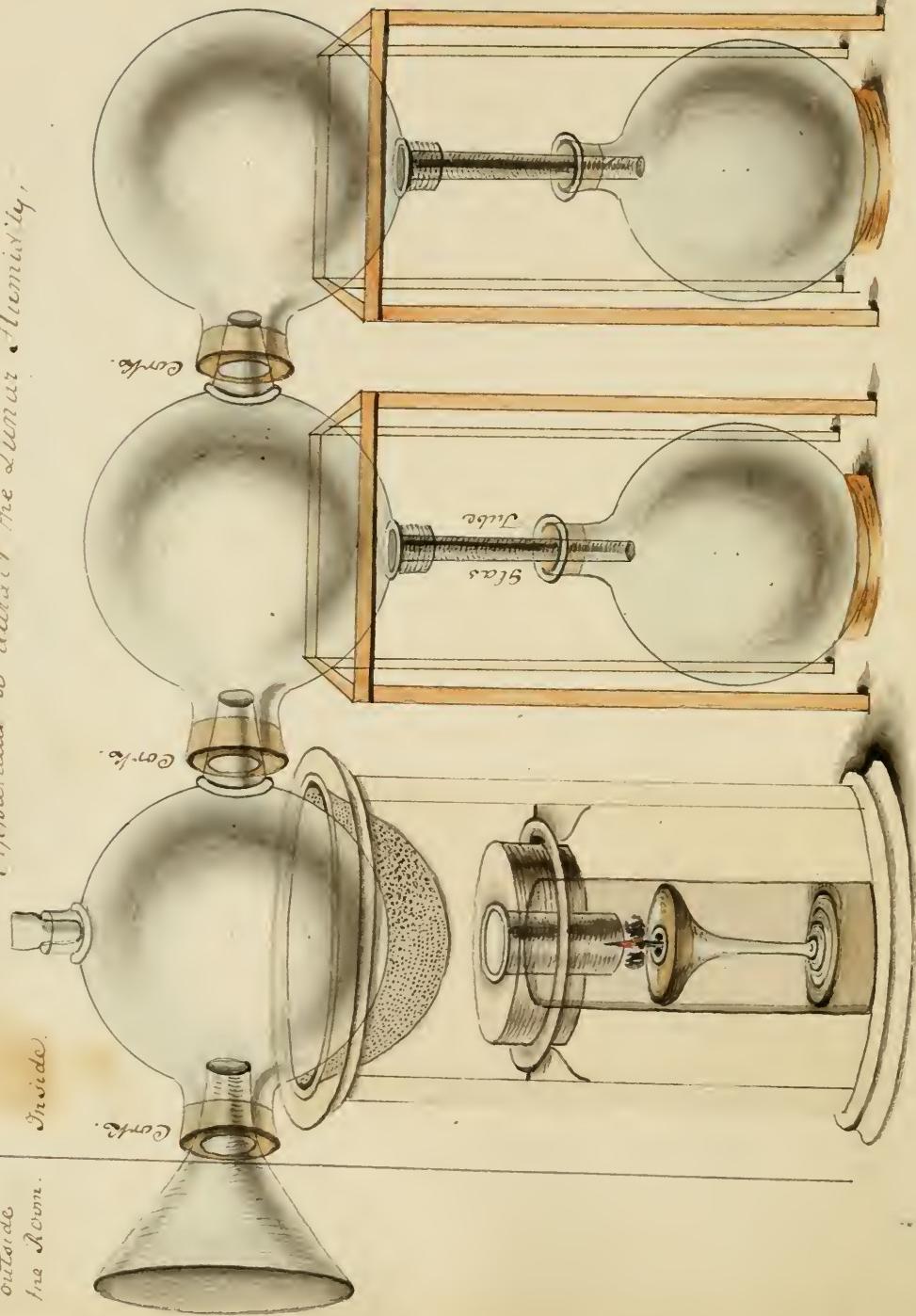
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of warmer to allow of the lower Aluminy.

Inside  
the Room.

outside



Niceo the upper part of the two tubulated  
Receivers cold, with Towels wetted in cold V.

Contents of this volume.

- 1 Chemical Moonshine ..
  2. Philosophical Considerations on the Gold & w  
Wonderful Alcahest ..
  3. Experiments by Augustin Facken, Esqyer and Director  
of the Klinik at Leipzig ..
  4. Particular Processes of David Beuthar, M.D. ..
  5. ~~On~~ On the Sphaeri Saturni of Paracelsus ..
  6. Sal Alembroth, or Aqua Mercurii of Paracelsus ..
  7. The Key of Alchemy by Samuel Norton - 1577 -
- ~



*CHEMICAL MOON-SHINE:*

Wherein is Demonstrated

THE TRUE SUBJECT OF PHILOSOPHY,  
WHERE WE ARE TO LOOK FOR IT, &  
HOW IT IS TO BE PREPARED.

By a lover of Truth.

---

Translated from the German,

By S. Bacstrom M.D.

---

1797



# Chemical Moon-Shine

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The true Subject of Philosophy, where  
we are to look for it, and how it is  
to be prepared - )

published by solicitation of a true Friend.  
by a Lover of Truth.

Frankfurt and Leipzig.  
1739.

8<sup>vo</sup>.

The parts in Parenthesis : thus : /  
are additions by the Translator.

Preface.

Since a number of years I have read many Books and worked a great many processes, spending my money and time, without success.

If I had met with an honest friend, who would have revealed to me but a single spark of the true Essence and would have lead me to the Solar-Lunar Rays and shewn me how to collect the asteal-viscous-fat V, I might have saved a great deal of precious time!

37 years I have laboured in vain, there is scarcely a subject in the 3 Kingdoms of nature, which I have not worked upon, but always in vain.

Lastly, tired with my operations I proposed to drop the science for ever, but it happened that I met with a very worthy and very learned man, who consoled me and encouraged me very much to persevere, advising me to read the 2<sup>o</sup>. part of the Water Stone of the Wise

Sendivogius his Novum Lumen Chymicum.

Theophrasti Olympus Terra, de Quinta Essentia  
and Ali Puli.

telling me, I should then perceive that those authors

Authors reject animal, vegetable and mineral Subjects as being already determined, but recommend only this our V. Sun moon and heavenly Dew, serving all the 3 departments as a universal &c, and told me how to collect it, but in regard to the external A, not to trouble my thoughts about it, as this astral Essence itself would, show it to me; he added that the above mentioned Authors had hinted plainly enough how to manage this Work.

In that manner he encouraged and instructed me, and although I might have begun this work immediately in respect of knowing it, yet I was obliged to postpone it for 14 years longer.

Some times my mirrors broke, at other times I could not obtain polished Dishes, and in the Beginning I had much trouble in collecting the V.

Sendivagus, in his Treatise of A, says: There is in the air a Secret food of Life, which is called Dew at night time, but rarefied V or A in day time, whose invisible &c, when coagulated, is worth more than the whole Earth.

~~Heassant~~ Who so ever reads the above Author with a serious attention, it cannot miss but his Eyes must be opened, and he must find the path leading to the Fountain of

of Life.

Our matter is a heavenly Θ, wherewith we unlock the metallic Body, C or D, in an open A, in a T, and during this Resolution, the Elixir is made.

That is to say, after the astral Θ has been obtained and extracted out and from the Slimey or fat Lunar V, it is then the universal Key to unlock the fixed Bodies of C and D, and to vitrify them into the metallic tinging Medicine or Stone of Philosophers.

Our V is a fat, ponderous and juicy Earth, hidden to the Ignorant, but well known to the Wise.

This glorious matter may be collected in valleys, fields, on mountains, nay in your own house.

It is the Dew of Heaven, the Fatness of the Earth and the precious Θ of Nature of the Wise. It is the Slimey mud, whereof Adam was created.

Our matter is a Virgin V, on which the Sun never darted its Rays, although the Sun is the Father and the Moon is the mother of it.

As soon as you have acquired the Knowledge of this our Central Θ, you will know the foundation of all nature, and you will find it to be true that the Wind has carried in its belly that - you looks for. Farewell!

In the name of God will I begin to declare  
the truth in plain Terms.

There is no power in the universe to keep this  
or, when expell'd out of a Subject as the power  
of A. Those that obtain a perfect Knowledge, from  
these my Writings or from other good Books, how  
to collect the ur of Life, may begin and may be  
assured of a happy End. It is very simple and  
easy to collect the Living principle of all Things,  
the ur mundi the Vital ur, and the Quintessence  
of all Things, to dry it up into a G, in a na-  
tural manner, and to make thereof the Sal  
centrale philosophorum.

Our matter is composed of 3, and yet A is but  
one. A is generated of 1, 2, 3, 4 and 5; it is found  
in One and in two, which are every where; it is  
called magnesia universale, and Siderma mundi,  
from whence all natural Things have their begin-  
ning. It is of a Strange and wonderful Origin,  
it has inexhaustible properties, it is neither  
hot nor dry like A, nor cold nor humid like V,  
nor cold nor dry like T, but it is a mixture  
of all the Elements; it is of an indestructible  
nature, and cannot be destroyed by any Element

It is according to outward Name or appearance a Stone and no Stone, and is more comparable to a White Gum or V.

Some call it a Water of the Ocean, a V of Life, the purest and the blessed V, yet it is not a V of the Clouds, nor Well or fountain V, but it is a thick fast and saline, nay a dry and smoky V, which does not wet the hands, and it is a dirty V, which has its origin from the Salt and Fat of the Earth.

N.B. I might be not mean the mother life of Sea & or O, to be used as a magnet to attract the Influences from the Moon, and so become the Lunary Humidity?

It is a double ♀ and ♂, nourished by the vapours of Celestial and terrestrial Exhalations, it is not consumed in the Fire, because it contains in itself a universal Sparks of the Light and Δ of nature!

It is a Spiritual Substance which is neither celestial nor terrestrial, but an airy pure Substance, the medium between the highest and the Lowest and the most precious under the Heavens.

Those

Those who are unacquainted with it, or young beginners thinks it a Vile and rejected Thing, although it is looked for by many, but found by few, it is considered at a Distance and found near hand, collected and taken every where, seen by many, but known by few.

However knows how to attract this small fish Remora i.e. or Mundi, Influence if will find that in a very natural manner it becomes  $\nabla$ .

i: If I am not wrong in my conjecture on the next page, then I can safely explain this, i.e. that the magnet by attraction flows into the Lunar  $\nabla$ , per deliquium. )  
and afterward  $\nabla$ ; i.e. the  $\text{D}\varphi$ . )

our matter is that  $\nabla$ , which floates above our heads in the  $\Delta$ . The glorious  $\nabla$  of the Wise, whose Father is the Sun and whose mother is the Moon.

It is the fat of the mineral  $\nabla$ , out of which is made the philosophore  $\&$  and the precious  $\&$  of Nature, which contains it.

You find this precious matter in all places upon Earth in valleys and on Hills, nay in Caves, but you must catch it early, before the Sun shines on it.

Thesphrastus says: You must take the Moon from

from the Firmament, and reduce it to  $\nabla$ , and then to  $\Delta$ , and you will find the true matter of our Stone.

In a Treatise called Olympos Terra, Paracelsus tells us, plainly the true matter, the tinging Key, the diaphanous  $\Theta$ , soul  $\alpha$ , Body,  $\nabla$  and  $\Delta$ .

The Root of the philosophical matter is formed in the Earth, and is found in  $\nabla$  and  $\Delta$ ; and this is the true matter, a  $\nabla$  which is not Wet, and yet is an Element of  $\nabla$ , and is all one Thing, which only  $\nabla$  cannot exist without the  $\nabla$ , because it is from the  $\nabla$ , which is the Food of this matter, and nourishes it; It is full of Spiritual Life, Celestial, terrestrial and magnetical.

i. This hefts very Strongly at  $\Theta$ , or the mother Liquor of it, to be used as a Magnet. i.

It is refreshed by pure heavenly Dew, the Earth lodges it and is its mother. i.  $\Theta$  i.  
Since the Beginning of the World this has been a  $\nabla$ ,  $\Delta$ ,  $\Theta$  and  $\nabla$ .

Catch this and conclude all into one.

This matter can not live nor become prolific without the Co-operating Powers of the Heavens. not one single Thing can live and remain

if not continually supplied with this heavenly  
astral operating power and Salt- $\alpha$ .

$\nabla$  dwells with the  $\Delta$ , and  $\nabla$  must become  $\Delta$ ; this  $\nabla$   
proceeds from our Matter /: for deliquium / and  
 $\Delta$  becomes a Spiritual Subtile Matter.

This Extract is a Saltish Essence, an incom-  
bustible, permanent, very  $\infty$ , the Key, which  
unlocks all Things, changing them into its  
own nature.

/: This Description is analogous to my Dissolvent /: fixed  $\infty$   
belonging to De la Brie's process / of  $\Theta$  /

Our matter is a  $\nabla$ , a  $\alpha$ , a  $\Delta$ , a pure spiritually  
extracted  $\Theta$ . It is born of the Sun, pure and clear,  
and in it dwells that  $\Delta$ , which proceeds from  
the Sun. /: So far, all explainable by  $\Theta$  /  
externally it is the greatest poison, /: thus I  
do not comprehend at all, as  $\Theta$  is no poison /  
but inwardly the highest medicine.

First you must purify our matter with  $\nabla$ ,  
these 2, the  $\nabla$  and the  $\alpha$  with the Sperm must  
be well mixed and reduced into one, in order  
to produce the Noble G-ns.

Observe also, that what ever you have joined  
in the beginning, must remain together, and not  
be separated any more; the Inferior must be  
made

made equal to the Superior; both must become One, and must remain so, except that they must be exalted. and after it is become &, is must become V again and -r, and & again, in order to be exalted.

The Sun and its Δ has a great power, nay it is the only heavenly Δ, which alone has power to effect great miracles.

/. from this Sentence and some other hints, I believe, that after having putrefied his V, he evaporates it in the Sun-Beams, until he obtains the corporified ~~as~~ mundi, in the Character of a very fusible Sal Enixum. & B:/

When the Rays of the Sun attain or meet the volatile Vaporous θ of the & or the nitreous vapours, it causes lightning and Thunder.

! /. This author, although he seems to have possessed the Stone, yet he argues here like a Child, and not like a philosopher. It is exactly the Reverse of what he tells us here.

The Rays of the Sun, i.e. Light, are cold, until concentrated and agitated by our own Humidity in the air, when they generate Heat; inclosed in this aerial Humidity Heat causes a fermentation and there is  
ec-

generated the universal Acid, and by means of  
this universal acid, whilst Cold predominates constantly in the upper atmosphere; which has been proved by the aerostatic Balloons; a Subtil incorporeal O is generated, which I believe fills the atmosphere all round the globe, is colder and contains less ferment or acid as it is further from the F, and consequently more spiritual and Ethereal, but is gradually more corporeal and more impregnated with A as it approaches the Earth, and is more adapted to take a Crystalline body, where-ever it descends and meets with concentrated Humidity or an Alcaline magnet, and become genuine O on or in the Earth. I have plainly seen that O does not proceed from the Earth, but from above, and if once it becomes corporeal O, it is not easily volatile again. We know also that O is outwardly cold & inwardly A. The Sulphureous vapours can not be generated in the atmosphere, but proceed from the body of the Earth, by means of the central Heat of the Earth, occasioned and kept alive by the electrical motion of the Earth round its own axis. Therefore these Sulphureous vapours are the Sweating or Exhalations of the Fat of the Earth enveloped in Humidity, comparable to the Transpiration of the human Body.

Body, which is also a  $\Delta$  envelopped in Humidity; Thus these Sulphureous vapours ascending continually, and being hot outwardly as well as inwardly on account of their Fatness or unctuousity, meet the cold Spiritual  $\Theta$  in the atmosphere, thus heat and Cold meet, the Subtile  $\Theta$  is inflamed by motion or Friction, fulminates with the Sulphureous vapours, the Inward Electr:  $\Delta$  is agitated and set at Liberty, and fulminates downwards, towards the Earth, where there is still more Fuel to act upon, as the Sulphureous vapours are less subtile near the Earth, than higher up in the atmosphere. If Humidity prevails in the atmosphere, where the Sulphur meets the  $\Theta$ , no mischief is done, but if that Spot is dry the Fulmen has <sup>great</sup> power, which is regulated by the Subtlety of the Vapours and their greater or lesser quantity. The sudden Fulmen and Conflagration of the Sulphureous vapours must of course suddenly rarefy the  $\Delta$ , forcing its asunder, as  $\Delta$  will always make room for itself, and this forcing or driving the  $\Delta$  away.

away by such sudden violence, easily accounts and explains the Noise and roaring of the Thunder.

We observe the very same phenomena in Gunpowder, with this exception, that in Thunder and Lightning the O is Spiritual and incorporeal without an alkaline Basis, and the A is equally Subtilised or Sublimed into vapours, thus the Effect is more Subtile and penetrating, whilst in Gunpowder Corporal O and corporal A are employed, the bodies of these Subjects as well as the ashes in the Charcoal hinder greatly the Effect.

our Experiments in Electricity prove what I here establish as a fundamental and natural Truth; When the <sup>glass</sup> Globe is moved round, the  $\sigma$  mundi or Electrical A, endowed with an attractive and repulsive power, is attracted by motion from the Circumambient air, and is manifested into Light, when we draw Sparks from the Glass Globe or from the Conductor which touches it; this Light is in the same moment manifested into a Burning Flame, as it finds Fuel in the Sulphureous Vapours in the Air, and for that Reason these Sparks always smell of Sulphur; the Exhalations from our own

Bodies

odices are Sulphureous as well as those of the Earth.

Now it is the Electr: Col'd A or omnipresent principle of Light and common A, i.e. the Anima mundi inclosed in O, that shows its irresistible repulsive power, when it is moved or agitated and set at Liberty by meeting suddenly the Sulphureous Exhalations from the Earth, whether in Lightning and Thunder as well as in Gun powder its genuine Copy.

I. B. : /

There is but one Stone, i.e. our Solar V, one way, and one medicine, to which we add nothing, nor take nothing from it, except a few Superfluities or excesses. Because if you add one single external matter, you will fail in your work.

The Tincture was in the Beginning entirely universal, whilst mixed in the Chaos, but soon after is become determined or specified in all Things of the astral, animal, Vegetable and mineral department, but it is best extracted from the astral where it is in the Sun.

This Humidity is extracted from the Rays of the Sun and the Moon in a wonderful manner, by an experienced artist.

This aqua rarefacta i.e. A: is compared with Light, and ~~is~~ is a matter, but compared with

with bodies it is an Element or Form, and in  
it self it is an actual Substance.—

Its character is that if you dissolve metallic  
calxes therein they become as heavy again as  
they were before, which is to be well considered.

### General Rules.

- 1<sup>o</sup>. The matter must be collected when the Ram  
is grazing. i.e. Θ in V; /  
although this matter can be had at all times,  
yet it is not at all times equally good for our  
purpose.
- 2<sup>o</sup>. The collected matter must be enclosed in a  
bag, in order to ferment and putrefy.
- 3<sup>o</sup>. After that, the putrefied matter must be  
divided and conglutinated or dried up, in a  
natural manner, and not in a Sophistical way,  
in Furnaces, Horse dung nor by Lamp heat,  
but in a more natural way.
- 4<sup>o</sup>. You will obtain an V or Θ, which must be  
separated pure from its feces. This pure Θ  
must afterwards be imbibed several times  
with its own Milk, and must again be  
gently and naturally evaporated and dried  
up into a Θ.
- 5<sup>o</sup>. The Vessel must be tight and strong and have  
no pores.

no pores.

C: The hermetical Seal must be made prudently; in order that nature may be able from the beginning to the End to do its office; & the Radical Humidity should not have room nor Aer enough, to throw off the heterogeneous Superfluities, your work would stand still and sooner spoil, than be condensed or dried up into a G.

NB: The matter has a power in itself to become perfect; the philosophers say, that the Coction of their Stone must be done in the Sun's Heat. after putrefaction Regeneration takes place by its own inward A.

The whole work is perfected from one only, mean and simple matter, in one closed Vessel; This matter contains in itself all what is wanted to make it perfect and is absolved by one only Regimen of Fire.

Relinquish all Sophistical processes, various Furnaces and Vessels. Reject their horse dung, wood and coal fires, which is altogether good for nothing. Forsake metals and minerals; Transmute the Elements into another Form. This is the philosophers glorious matter, which is better than O.

more .

more General Rules  
concerning the process.

Take the matter or primum Ens, dissolve it;  
i.e. dilute it, by the moon and Stars; in order to  
purify it from watery and terrestrial Dæces, as  
it is in the beginning a terrestrial ponderous  
rough, tough, watery and foggy Thing.

i.e. Here I am lost again and do not understand  
what he means? /

You must purify it and take the dark and  
foggy shadow from it, in order to come at the  
central or inward soul.

This whole purification is performed by the  
universal V of the philosophers Sea.  
i.e. sensu quoque,

i.e. I know this means the A, or atmosphere,  
and hints at the solution per dilutionem: /

This universal Sea humects the whole Earth,  
and fertilises it. This blessed V also contains  
our first matter, i.e. the O of Wisdom.

i.e. This is explicable by Air and by Dew: /  
The O of Wisdom or O of nature is of a ple-  
asant Taste and Smell, Subtile, penetrating  
and of an airy very volatile nature, although  
inwardly extremely fixt.

Process.

Process.

• use the watery matter and divide it in two equal parts. one of these parts divide again into three parts.

Coagulate the first half into a dry Salt. This imbibe with a  $\frac{1}{3}$  part of the next half; coagulate and dry it up; do the same with the second  $\frac{1}{3}$  part; then divide the last reserved  $\frac{1}{3}$  part into 7 equal quantities; imbibe your dry Θ or Φ with each of your 7 parts, and dry it up again; proceed thus until all the 7 parts are imbibed and dried up.

If, after the last and 7<sup>th</sup> Imbibition, your Θ flows and enters a red hot plate of Ω or Σ without fuming, it is right.

But if it smokes yet, you must imbibe it with more milks, until it is perfectly fixt and fusible without smoke.

as often as you imbibe your Θ or Φ., place the glass in the proper furnace, and give constantly the same degree of Heat, gentle, mild and airy and vaporous, which Heat must be like that which the Hen gives to her Eggs.

The Philosophers vaporosus  $\Delta$  is no Elementary but an essential  $\Delta$ , and may be called a Divine  $\Delta$ .

Of Colours and other Trifles it is better to be silent, as much talking about it, only breeds Errors. In this our works we see few or none.

When the  $\Theta$  of Wisdom or Lapis philosophorum has passed its 7 Imbebitions and is thoroughly fixed, take thereof One part and three parts of pure  $\text{O}$  and let them melt together in a good  $\text{C}$ , with a Lid luted on, and keep it in fusion during 3 or 4 days in the  $\Delta$ , and the added  $\text{O}$  will become Brittle and glassy and become the metallic tinging Medicine.

With this medicine you may make projection upon  $\frac{1}{2}$ ,  $\frac{1}{3}$  or  $\frac{1}{4}$ , how many parts it transmutes you must find out by Experiments.

The Length of time that is required to accomplish this work, cannot be determined, as one operator is more careful than another.

It requires time and patience to prepare the  $\Theta$  of Wisdom in a natural manner, that its tinging power may not be destroyed by too much heat.

### Repetition

our Subject is neither animal. Vegetable nor

nor mineral, but in truth a pure astral soft  
Substance.

In our Liquor C and D are both dissolved  
without any Ebullition or noise, and by  
this Solution They increase immediately in  
Weight.

Many authors have described this matter;  
Nietner, Theophrastus, Basilius, Digby,  
and Sendivagius.

The Solar and Lunar Rays or heavenly Dew  
must be collected at a proper time, in a clean  
Vessel, Rain, Dust and Stench of Smoke or  
other Effluvia Spoils it.

There are many magnets, yet the Success  
depends on the place, gallery, Weather,  
Wind, as well as on the Magnet.

During a heavy Thunder Storm, heavy  
gales of Wind, and heavy Rains during  
the Spring Season, this ~~air~~, which the Sun  
has extracted from the Earth and from the  
Ocean, is copiously and abundantly driven  
about in the atmosphere, and is beat  
downwards to the Earth, and is attracted  
by Vegetables and by Man abundantly,  
with rightly prepared Magnets or Re-  
ceptacles.

In

Thunder Weather, when the Wind blows from the South, South-East, or South-West is very good.

Extreme Cold and great heat, give nothing. In Dew, collected from Grass or Trees is already determined and spoiled.

The place where you collect your Subject, must not be marshy or swampy, but must be dry, clean and free.

Your gallery must stand South and North.

Your vessels, wherein you receive our matter, must be elevated 6 feet from the ground, Smoke of fire must not come near them.

An air passing through the gallery or Room is very useful.

Receptacle and place must have an harmonical Adaptation, if you want to collect this in sufficient quantity.

### Process.

If you have collected 8, 10, 12 or 16 ounces of our universal ♀, put it in a Glass Globe, well closed, and let it putrefy, which happens in 40 days.

When

When the matter is putrefied and quite black, divide it into ounces.

Take 1 or 2  $\frac{1}{3}$ , and dry it up into an  $\mathbb{T}$ . out of this  $\mathbb{T}$  or  $\mathbb{C}$  extract a pure  $\Theta$ , imbibe it with as much  $\sigma$  or  $\mathbb{S}$ , as you took first, or something less, and let it dry into the  $\Theta$ , gently and naturally.

When it is dried in give the infant more milks, viz: that milks, whereof it was made, half as much as you took at first, and in this manner you employ 2/3 parts of your  $\sigma$  or  $\mathbb{S}$ , by imbibing and drying up.

The remaining 1/3 part divide in 7 equal quantities, imbibe your  $\Theta$  7-times therewith, drying it up each time.

After the 7<sup>th</sup> and last Imbibition try your Matter upon a red hot  $\mathbb{D}$  or  $\mathbb{F}$  plate and see if it flows and enters without fuming.

Then take 1 part of your universal  $\mathbb{O}$  or  $\mathbb{D}$  and 2 or 3 parts of fine  $\mathbb{C}$  or fine  $\mathbb{D}$  and put it in a  $\mathbb{C}$ , which Set in a strong heat, and let the  $\mathbb{C}$  flow with the medicine during 3 or 4 days and nights, and our heavenly  $\Theta$  will vivify the  $\mathbb{C}$  or  $\mathbb{D}$  and make it tinging upon all the

J.  
I.: I thank the Almighty might & Distill'd  
over a Bath, heated by a lamp, very carefully, last

J.

the inferior metals, by a sudden Regeneration, &  
and this so tinged O is of a deep red Colour.  
project this upon & or other base metals.

If God give you grace to find this our  
only matter, seek the only Vessel, Furnace and  
& and forsake all other things.

Matter, Vessel, phials, dissolving Dishes,  
mirrors & coal from the beginning to the end  
not one Dollar.

The matter costs no more than the trouble to  
collect it, polished plates, phials and disso-  
lving Dishes cost but little, they need not be  
elegant, mean and common Vessels do as  
well, provided they are sound.

If I were to desire the matter and process  
most people would tell me that I was out of  
my senses; and yet, plain and simple as  
our matter is and the process to work it, so  
great novel and wonderful are its virtues.

Thinks and consider that our universal Subject  
is that very self same Thing, without which  
nothing can exist, unless it is dead, and even  
then there remains a particle of our fixed O

oy

of nature in it.

### Sendwogius.

The Δ contains the Sperm of all Things, and there in is a living or of all Creatures, as well as of the other Elements; deprived of that or Δ putrefies, & the Δ is extinguished. The Earth is impregnated, nourished and preserved by this

or.

### Hermes

The Sun is the Father, the moon the mother, the Wind has carried it in its belly, and the Δ is its noise.

### Jugement of the true Θ of nature.

Wind is air, and the whole air is vital, and the Breath of Life; without air nothing can live; By the air is generated and manifested the hidden universal or, which is in all Things, and is formed and coagulated by the air.

Finis

Translated from the German by S. Bayssrom. 1797  
in October.



Philosophical Considerations

on

The Cold Δ

or

Wonderful Alcahest.

that is

The Philosophic Menstruum  
and  
Universal Azoth.

Frankfurt. 1656. 8°  
german.

The parts inclosed in parentheses : thus : are  
additions by the Translator.

The following few Sheets are dedicated  
to  
The Hon<sup>ble</sup> and Learned Johan Rudolph Glauber  
M. D. and Philosopher  
by  
an unknown faithful Servant and Brother

Mars.

Prepare!

although it might be deemed unnecessary to publish this small Treatise concerning the Key to open Vegetable, animal and mineral Substances, as the celebrated Philosopher J. R. Glauber has just done it before me, yet I think it my duty to communicate a small Light to the serious Lovers of Nature's Secret operations.

I believe, although this my little Tract may seem nothing to some, that nevertheless it will be valued by such as seek for Truth, and by them will be deemed a Something; my name Mars denotes a fiery planet, but out of him proceeds a Change for the better; and with him

him I terminate my preface to my Treatise  
concerning the Cold Fire.

### Mars.

That the universal Rx. with all particular Rx,  
proceeds from minerals and metals, is proved  
by the Concordance of all genuine Philosophers.  
All such as seeks for that high Medicine in any  
other but a metallic Root, will for ever labour  
in vain.

Your philosophical Subject, where with the <sup>I. O. /</sup>  
cold moist Δ, the Alcahest and Menstruum is <sup>I. O. / exalp</sup>  
intimately connected, must with its Ferment <sup>I. A. /</sup> Charcoal,  
or Key be introduced into metallic nature. <sup>I. Mdd. /</sup> Dr. 5.

P. I am right, the <sup>I. 4<sup>th</sup></sup> Key is found in the be-  
ginning and is before the Matter, as Pontanus <sup>3</sup> in Salmon<sup>3</sup>  
has observed before me, that the Δ is taken <sup>Book.</sup>  
elsewhere and not from the Matter, and that  
the Δ is not transmuted with the Matter.

Plato has said justly: what is vile and <sup>I. De la Rose</sup>  
despised by the World, is in the mind of God <sup>says the same</sup>  
and true Philosophers the most valuable!

### Process.

Process.

1. O:/ Therefore take your venomous Basilisks and  
1. <sup>A</sup>, Charcoal, unite him with the Body Adrop.  
1. <sup>Mto</sup>, <sup>3</sup>, <sup>33</sup> 1. the Smoaking or of O has been called a Basilisk  
6/10 7 by many, and although O is not venomous, yet the  
Tumes of its or are suffocating and mortal in the  
Lungs; Adrop is arabicks and means A.:/  
1. O & A in Let these two mad and enraged Hellhounds  
the C:/ devore and destroy each other. perhaps the  
1. O:/ Basilisk parts with his Killing fiery Eyes,  
because he is a Venom and a monster; which  
Venom he carries in his Eyes, and it is a Venom  
which proceeds from Imagination, from unclean  
1. Blood:/ Women, from the Menses; which, if you  
let them putrefy in horse-dung, from this  
putrefaction the Basilisk is engendered.  
1. O:/ Glauber has demonstrated that from Blood  
and all other animal Substances O is soon  
generated and produced; He adds, that all  
putrefied Vegetables, Woods and Roots, nay even  
minerals produce, by a proper putrefaction, ge-  
nuine O; See Glaubers prosperity of Germany .:/  
But who would be so bold to meddle  
with this Basilisk, except he was armed  
with looking Glasses; The 13rd from the

<sup>A</sup>  
<sup>3</sup>  
<sup>33</sup>  
Mto.  
J-Br-

South

*f. the 4<sup>th</sup> or 5<sup>th</sup>*  
with ease the very heart out of the body of a voracious animal from the East. f. O:

f. The expression is borrowed from Basiliscus valentinus, in his XII Keys. In old times O was imported by the Venetians from the East into Western Europe, as at this day it is imported from the East Indies.

Give wings to the animal from the East and to f. O, the Bird from the South, let them be made equal, 1 4, 5 & 6; fly together and enter into the Salt-Sea, wherein they must be purified. f. I think all this means the Fulmination and Deliquium by attraction.

From the Venom of the Basilisk and Caduceus f. O-4: proceed the true unicorn, Alzoth royal, menstruum and dry and moist A, which is no longer a poison, but a good medicine and the true Subject and Menstruum, where with great things can be done.

Be not surprised that by so many names one only thing is intended, because our Alcahest has proceeded from 2 things, which are originally but one. See Glauber's pharmacoepia Spagyrica. We read in Glauber's miraculum mundi, Take this matter, change its corrosive nature into one that is not corrosive, and you have the right menstruum, which dulcifies Corrosives.

I name this Key a Cold moist A, which you must look for in Horse-Dung.

f. Horse dung is more Venus than any other dung, says Glauber and others:

I call it likewise Archaeus Luraris.

This universal Key, where with universally and particularly, every Thing can be obtained, what the artiel can wish for, is the Secret universal philosophical menstruum, their  $\Delta$ , their visible and secret  $\Delta$ , which does not burn, their  $\nabla$  which does not wet the hands, their Vaporous, digesting, and preserving  $\Delta$ , their Beginning and End, their primum Ens, their Lac Virginis, their moist  $\Delta$ , which does not burn by Combustion, but preserves and maturates.

It is the Alcahest of Paracelsus and of Van Helmont and Glaubers Secret menstruum, Bath, and genuine Subject, his Soap of the Wise. p.

i: Glauber calls  $\Delta$  a Sapo Sapientum :/  
To this Secret  $\nabla$ , every Thing, let it be ever so  
fixt or hard or ever so Stubborn, must give  
way and relent; and this is the Only medium  
whereby health, Richess and honour can be  
procured.

From this Crystalline Sea is prepared our  
Azoth.

i: When the crystals of  $\Delta$  melt in the  $\text{C}$ , it is called  
a Crystalline Sea :/

Ignis and azoth wash and purify Laton.

i:  $\Delta$  and  $\nabla$  purify every  $A$  :/ you

you must chuse a Subject, where in the astral powers of all the planets are united; because the matter of the Philosophers is nothing but congealed  $\Delta$  and  $\nabla$ ; such a Congelation is truly; and is exalted into a powerful Essence by the virtue of the Stars and planets, and is left ready to our hands as a universal Root; whereby you are to observe, that this philosophic matter is not to be taken from minerals or metals, which are already determined or particularised and deviate from universality, and therefore cannot act universally.

Our matter is taken from general yet common principles, where in the 4 qualities  $\Delta \text{AVF}$  are not yet separated and specified into something else; and therefore can be exalted into a universal Rx. to restore health and exalt the Metals.

The Origine of our Matter is vile and mean, of little value, and is in some respect a venomous Basilisk. /: or  $\text{O}^{\circ}\text{-humans.}$ /

/: there is a pretty Harmony between the Saviour of the  $\text{m}^{\circ}$ , Jesus Christ, and the Subject or Saviour of Matter, the Rx. The Infant Jesus was laid in a Stable, and from Stables, if their ground is boiled and elixivated, the best Rx is obtained, as well as from the F of Gravrs and Church yards or Burying places; this consequently explains the meanness of Extraction of the Subject. /

The preparation is simple, easy and not expensive but its power and virtue inconceivably great; the Invention and Knowledge is profound and difficult, although the Operation is plain and easy enough and not subject to curious and troublesome distillations, but plain and simple agreeable to nature, until it is exalted.

This our cold Δ is outwardly cold and inwardly a relish Δ says Basilius, when he describes Ω: / our Alcapest, Azoth, primum Ens, Σ ♀ialis, Key or Ferment is comparable to an Infant, to a youth and to a man, as it obtains its Strength and perfection gradually.

Some dream that this matter is to be found every where and hint at the air; It is true it was Δ at first, but it requires much trouble before it is brought to perfection, as Simple and easy the Way is to do it, yet not one in a 1000 will find it: It is a vile and despicable Thing.

The matter from whence the Δ proceeds, must be divided into Elements, and you have to observe that the Red Colour is to be preferred to the White. /: See aphorism 19 of the Appendix by monte Raphaim /

The

The Shop is near hand, i.e. in the T: where you may get the matter, without buying it.

In a little Treatise called Arca aperta. Ar-  
cani artificiosissime of the Great and lesser Turner?  
Frankfurt 1623. page 170. and in Glaubers d.  
part of philosoph. Turnees, the Subject of the D.  
is also mentioned. i.e. the 4: /

i: It appears from both, that Cadmia or Calami-  
naris is intended to be treated with O in the C  
in the room of any other 4, by fulmination, but  
by and by it will appear again as if native  
~~Sulphur~~ from Istria was to be 'fulminated with O  
and so perfected into a tinging Sulphur? :/

you must have at hand the philosoph. 4:  
or the philosophical Rain V, to purify the body  
of the Calyx vive.

i: I think he means that you must purify the  
living Calyx i.e. the O first with Rain V or Dew V,  
and take the first Crystals only i:

You must also have the philosoph. Sal armonia to  
to ~~and~~ the genuine Salt of Tartre or philosoph. Salt  
of Nitre; as the true Key to our art.

#### Names of our Matter

a Volatil vs, Fial V, alcahest, menstruum, Ori-  
ental V, primum Enz, cold moist A, archeus Lunaris,  
white, cold and humid, an everlasting A, which  
does not burn visibly, vs mundi, V ardens, V  
per-

permanens, or universalis, S. &., the V of both  
naturis, aetum accrinum, phoenix philosophicus,  
Ab: Sigillum Hermetis, Sapo Sapsientum,  
Bath of Regeneration, Basiliscus, aspa fatida,  
<sup>\* see Glauces</sup> The \* Δ of the Maccabees, the Key for vegetable  
apology against animal and mineral substances.

Barnet: /

Names of our matter when fixed.

Oleum incombustibile, Terra occidentalis, gra-  
duating oo, Lac virginis, Sanguis Draconis.  
Sperma metallicum, Oleum viride, Chalybos  
Lendwogii, the warm and dry, the cold and  
moist Δ, Archeus Solaris, a tinging Δ,  
hermaphroditical ♀, Subject, Salt of the Earth,  
Saturnus, Aethoth; the permanent & not witting  
the hands, ♀ philosophorum universalis, in-  
wardly hot and moist, outwardly dry and cold;  
the genuine unicorn, and yet all is but  
one Thing, proceeding and generated from one.  
If you can hit this, more will be revealed  
unto you.

I remember the words of Paeacelous and  
of Alexander Von Suckten " our matter  
" is found two fold, or in two Subjects, which  
" in regard to their Family are but one,  
" but have been divided into Two by Nature;

If you chuse to make use of this two fold matter, then look for the Lion in Hungaria, and for the Eagle over Istria.

1. Two mineral Subjects, by the Lion is meant  $\text{S}$ , I believe, and by the Eagle  $\text{I}$ : quicere? is meant Native  $\text{Zn}$ , as Istria has possessed these 100 years the best and richest quick silver or Cinnaber mines, belonging to the Emperor of Germany: 1. &  $\text{Zn}$  both, contain the first principles of all metals, i.e.  $\text{A}$  and  $\text{G}$ .

Our matter is also found in one Subject, if you like to make use of that, go to the Island Cyprus, where you may also get the matter.

1. This alludes to Cyprian Dr. The Lion in Hungaria, above mentioned, may also mean Hungarian Dr, a Subject much praised by Basilius, Paracelsus, Tugel and others, and is called by Paracelsus the Green Lion, in that Case the Eagle might signify  $\text{O}$ , as the Menstruum to overcome the Lion, and to be alcalised thereby, and as the Venetians imported formerly the Saltpetre from the East, and are situate opposite to Istria,  $\text{O}$  might here be intended! :)

1. The Lion certainly means here, either  $\text{S}$  or Dr.:)

N.B.

in one piece. The matter is cheap enough, the Children play with it,  
1. Boys play often with gun  $\delta$ , which is composed  
of  $\text{O}$  and  $\text{F}$ , and  $\text{F}$  and  $\text{O}$  do not differ a vast deal.  
The matter is ponderous, and when fresh, smells like  
an open grave, says Basilius.

The two fold matter is not found amongst the  
boys in the Street. The Single matter in one  
piece, the poor have as well as the Rich, nay  
the poor have frequently more of it, than the Rich,  
and are often obliged to sell it to the Rich for a  
lively hood, that they may get Bread.

1. this alludes plainly to  $\text{F}$ , employed by the  
poor for making of matches, which they sell to  
the Rich. 1

The method how to elaborate the universal  
and particular Tinctures, consists in  
1/ a preparatory Labour, 2/ a principal Labour,  
and 3/ a Last or finishing work.

The preparatory Labour consists in reducing  
the mineral Subject, by our Menstruum, into  
its first matter, which is a Slimey or Vily  
Humidity, which resists a glowing heat in  
a violent  $\Delta$ , in the  $C$ , whereby it is not con-  
sumed nor diminished.

I should like to see that man, who would  
pretend

pretend, without the Philosophical Key or cold  $\Delta$ , to extract and obtain the Essences of Vegetable and animal Substances, much less of Minerals and Metals.

But where shall we find this Key or cold  $\Delta$ ? to prepare therewith the Philosophical Subject? you have heard that it is a Thing of which Hermes has said that the Inferior is like unto the Superior! mind only, that out of 3 you make One, and you have the Tincture. ∴ Two Subjects fulminate and destroy their corrosive acid  $\text{H}_2\text{S}$ ; The first remains, and by Deliquescence and attraction become the authors Menstruum or Alcahest, which I conceive to be an oil of first O, where in he dissolves, or where-with he extracts the Central tinging  $\Delta$  out of a third Substance, containing a good mineral or metallic tinging  $A$ ; I think this is his meaning! ∴

our Universal Key, by which universally and particularly, every Thing can be obtained, what the artist seeks after, is our moist cold  $\Delta$ , our Alcahest, or universal menstruum of the Philosophers, without which nothing of any moment can be done either in Medicine or in Alchymy.

You will also find some Hints concerning this our Matter in Genesis 1 and 2. if you do but learn how to govern the  $\Delta$ , which the 4 Seasons

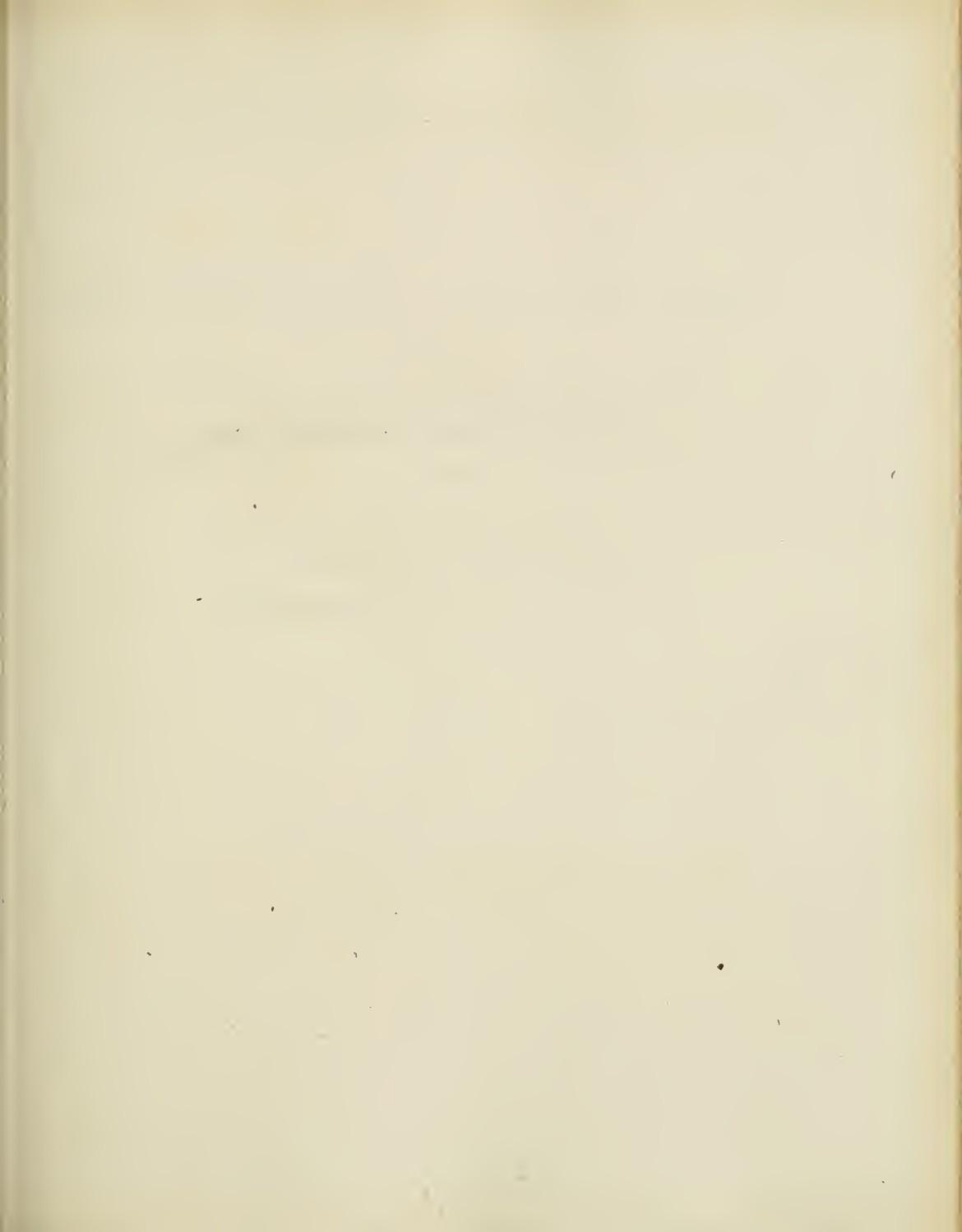
of the Year will teach you.

Fare well!

Finis.



The parts written in parentheses in  
these pages /: thus / are additions by  
the Translator, as are also the margin-  
al notes.





EXPERIMENTS,  
BY  
MODESTIN FA CHSENN,  
Essayer and Director of the  
Mint at Leipzig  
1678.

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Translated from the German  
by S. B.  
1795



## Contents

Distillation of Metals <i>per se</i> .....	
Running ♀ obtained from t <small>r</small> and H by the preceding procs .....	
♀ coagulated into a fixt metal .....	
To separate the ♀ of O from its white body.	
Materia for that purpose	
1st by animated running ♀ .....	
2d by the Green Lion .....	
A genuine Om potabile .....	
Process of the Green Lion - from sea Θ .....	
Its use in medicine .....	
<u>Sugels</u> noble — of sea Θ for desolving O	
To convert t <small>r</small> into running ♀ .....	
— ♂ into running ♀ .....	
— ♀ & D into running ♀ .....	
— O into running ♀ .....	
— ♂ into running ♀ .....	
D transmuted into O by means of com- mon ♀ .....	



Hedelin Sachsen  
Esaycar and Director of the Mint  
in Saxony  
This

Art of Esaying

Leipzig  
1678.

in German.

a Scarce Very Valuable Small  
Treatise

Some useful processes  
translated from the  
above Treatise

by  
J. B.  
1798.

5:97. Every unhoct metal, such as  $\text{S}$ ,  $\text{P}$ ,  $\text{Tg}$ ,  $\text{Hg}$ . can by mere Evaporation, be sublimed or distilled per Sc, without any Addition what soever.

Place your metal in Coarse filings in an  $\text{V}^n$  body, apply an  $\text{V}^n$  alembic, but a glass Receiver, tite the Joinings every where carefully.

place the  $\text{V}^n$  body over the  $\Delta$  hole of a wind furnace, Light your  $\Delta$ , which increase gradually to season the Vessels; the Receiver must have a tube and glass Stopper to let out the rarefied  $\text{A}$ , as soon as the  $\text{V}^n$  gets red hot in the  $\Delta$ -Hole.

Thus the metal will melt and does fume constantly; the evaporating sm<sup>i</sup>. settle partly in the alembic like flowers and are partly resolved into drops which fall down slowly into the Receiver; whilst the body of the metal is calcined into a perfect dust.

This curious yet Simple process to distil the volatile metals, is truly not to be despised, but well deserves to be considered; because from this foundation tinging Medicines can be made.

I have thus obtained the running  $\text{P}$  from

$\text{Z}_2$  and  $\text{F}_2$ , whilst their  $\frac{1}{4}$  remains at the bottom of  
the  $\text{V}^{\text{r}}$  Cucurbita in a friable Substance.

From this it is demonstrated as an absolute  
Truth, that

1<sup>o</sup> That the most remote or first Specified matter  
of the metals is a Saline Dry Humidity.  
2<sup>o</sup> The remote, or next to the first, matter, pro-  
ceeding from the former, is  
a glutinous and unctuous permanent Flu-  
midity, mixed either with a pure, or impure  
intended for  $\text{O}$  or  $\text{S}$ ,  $\text{Z}$ , or for  $\text{D}$ , or for  $\text{Z}_2$ , and  $\text{F}_2$   
Sulphureous Vapour which coagulates the  
unctuous permanent Humidity, i.e.  $\frac{1}{4}$ . metallorum!

3<sup>o</sup> The nearest matter is: a running  $\frac{1}{4}$ , differing  
in purity according to the property of the dif-  
ferent metals, but not yet fixed into a  
metal; thus the  $\frac{1}{4}$  of  $\text{O}$  is undoubtedly the  
purest, whilst the  $\frac{1}{4}$  of  $\text{Z}$  is the most  $\Delta$ y,  
but the  $\frac{1}{4}$  of  $\text{Z}_2$  the coldest  $\frac{1}{4}$ .

From this we learn, (which is easily to be done,) ( $\frac{1}{4}$  fixed)  
that one may, on the Table coagulate  $\frac{1}{4}$  into a  
fixed metal, possessing every quality of the me-  
tal made by Nature in the mines.

This can certainly be done, Independant of  
the Stone of Philosophers, thus:

Take the  $\frac{1}{4}$  of a metal; dissolve common  $\frac{1}{4}$  in  
 $\text{F}$ , add the metallic  $\frac{1}{4}$  in due proportion  
evaporate the Humidity and melt the Re-  
mainder.

This is perfectly practicable with 3 and 4, and  
4 and 5.

If you can now separate the ♀ or Anima  
from the otherwise: by common means: indestruc-  
tible ♂, so that the Body remains White on  
the bottom, you may then very easily exalt  
every ♂ to the dignity of ♂.

1198. We have two menstrua which are capable to  
dissolve ♂ radically and centrally.

1. The first is the philosophic animated or  
double ♀, which is a running ♀. For the want  
of that ♀, which is clearly taught by Irenaeus  
Philaletha, our fiery ♀ or ♂ is fully capable  
to dissolve ♂ into ♀, and Nature her self by a  
continued Digestion, will certainly regenerate it  
and convert it into the Medicine of the first  
order. But independant of all this we have  
2. also a Menstruum, in forma liquida, which  
is prepared from sea ♂, and is called the Green  
Lion. This or does extract the tincture of  
♂, in the form of Saffron, leaving the fine body  
of ♂ behind, which we know.

This extracted Crocus of ♂ dissolves in S.V.  
and in every Liquor and tinges it deeply, when  
such a tincted S.V. is then a genuine Solubile  
irreducible into ♂ by no art whatsoever.

Process of the Green Lion p:99.

Take sea  $\Theta$ , purify it, by distilling, filtering and evaporating it several times, until it appears pure; put it into a large high Glass bottle, imbibe it gradually with very strong and clear distilled  $\text{H}_2\text{O}$ , then pour gradually more  $\text{H}_2\text{O}$  upon it, until the liquor seems pretty thin, or the  $\Theta$  will dilute, Close the Glass, and set it in hours during during 2 or 3 weeks, that it may ferment or putrefy.

distill this by  $\text{D}$  in  $\text{S}$ , and the  $\text{O}$  of  $\text{H}_2\text{O}$  will come over first; Continue the distillation and as soon as green oily drops appear change your Receiver quickly, and continue until all the green oily  $\text{O}$  is come over.

Cohobate the first Clear  $\text{O}$  of  $\text{H}_2\text{O}$  upon the  $\Theta$ , that is pour it back into the  $\text{D}$ , and proceed as before, and you will again obtain more green oily  $\text{O}$ , which receive always by it self, and in this manner you must continue Cohobating your  $\text{O}$  of  $\text{H}_2\text{O}$  upon the  $\Theta$  in the  $\text{D}$ , until all the  $\text{O}$  of  $\text{H}_2\text{O}$  unites and carries all the  $\Theta$  over in form of a green oily  $\text{O}$ , which lastly distil over, the whole quantity poured back into the  $\text{D}$ , once more and it will all be a fine green oil.

Jts

## Its use in Medicine

With this green ooze of Sea O, the Gout can be cured inwardly and radically, and many other Diseases, by taking a few drops, morning and night in a glass of V; It is of a most grateful Taste and pleasant Smell.

### Mr. T. Wels Experiment.

p: 426

To prepare a noble rx of Sea O, to dissolve C  
therewith, in order to make A Medicinal.

that a common rx of O dissolves a Qy, like an Rx known, but the genuine rx of Sea O, prepared from the inward essence of O, which causes a solution of a qy of O, to be irreducible, is as yet very little known.

### process

Take a large tubulated F<sup>n</sup> D, which cuts all round the bottom and sides with a good Loam or with any good Luting that burns hard in the A and holds fast. Apply this D over the hole of a Windurnace, either in an iron Ring or on two iron Bars.

Now light your A and increase it gradually to season the D, that it may become gradually red

red growing hot; but before it becomes red hot,  
apply a large Receiver and little A to the D.

Now take a glass E, 2 or 3 do., put it into a heated V<sup>n</sup>  
pot, standing on a Charcoal A, and dry your Θ thoroughly,  
by stirring it continually, until it vapours no longer.

Now project your deprecitated Sea Θ, by small spoon  
fulls into the W through the Tube, and Shut it im-  
mediately with a piece of warm Soft Loam. Thus  
the Vapours will rise and go over into the Receiver,  
but if they should not come freely, let a few drops  
of hot V drop through the Tube on the Θ, from a  
pen or quill, and the Vapours will rise copiously.

In this manner you must proceed patiently, until  
all your Θ has been projected into the W one spoon  
full after another. Observe all the Θ is not disol-  
ved this way, only its most Subtil part does come  
over in Vapours. When ever the Vapours cease, you  
may raise them again with a few drops of hot V  
dropping from a quill or pen.

When the distillation is terminated, take the  
Receiver away, after the A is gone out and the  
Vessels are cooled.

Pour this or of Θ into a Chena basin, which  
place in ..., and evaporate, until it crystallises  
on the Basin and becomes a beautiful transparent  
Θ. Then let the A go out, and as much more will  
shoot, as contains Θ.

Dry this Θ, and put it into a glass W, which  
place in a ... heat, and into a Receiver to it.  
Then light your A and raise it gradually, and

and a most subtle very pearly & smelling air of O  
will now come over into the receiver.

Continue the distillation until all the O is come  
over into a air, which is of a greenish tinge.

This is the so justly celebrated Sweet air  
of O, which deserves a y<sup>t</sup> of O radically and  
irreducibly, as I know by Experience.

Thus far Mr. Tugel.

1. To this belongs abbé Rousseau's air of Sea O,  
and Boerhaave's air of Sea O, 2<sup>d</sup>. vol. of his  
Pharmacy translated by Shaw. M. D. /

to be continued

so open it so as to be converted  
into running ♀.

Take pure V<sup>2</sup> 2 3, dissolve therein 1 3 common ♀, in a long necked glass, stopped close; The glass must stand in ashes or be over a gentle Lamp Heat, until the ♀ is become a clear V.

Then take the glass away from the Lamp, and put into this first Solution gently and gradually, about as much as a pinch of Snuff at each time of filings of t<sub>2</sub>, and when such a small portion is dissolved, add another small quantity, proceeding thus cautiously, until 1 3 of t<sub>2</sub> filings has been dissolved therein; the mercurial Solution swells and ascends if you putt in too much t<sub>2</sub> at once. When the whole ♀ of t<sub>2</sub> is entered and dissolved, shut the glass, and place it again over the Lamp; let the heat be only blood-warm, and let it stand, in order that the t<sub>2</sub> may be well opened by the mercurial - V.

You will now observe, how your common ♀, which was before dissolved and liquified in the V<sup>2</sup>, falls gradually and precipitates itself, on the bottom, in the form of a White ♀ or Calx.

On the contrary the Scrappings or Filings of t<sub>2</sub>, do visibly, when you stir the Liquid with a glass Rod, and gradually concrete into a

running ♀, so that 2, and sometimes 3, parts out of 4, of the Shavings of  $\text{H}_2$  become living ♀.

The remaining  $\frac{1}{4}$  part, if you do but proceed cautiously and patiently, falls to the bottom in the form of a dirty worthless ♀ or  $\text{V}$  of  $\text{H}_2$ .

When this is done, pour the  $\text{V}$  gently into another glass; What remains behind of running ♀ pour off from the ♀ and  $\text{V}$  into a basin, and wash the Corrosive from it with  $\text{N}$ , then evaporate the humidity and press the ♀ of  $\text{H}_2$  through Chamoi Leather.

You may easily discover how much  $\text{H}_2$  has been converted into ♀, by weighing this ♀, as well as the remaining worthless ♀ and  $\text{V}$ .

The white Calx, proceeding from the ♀ communis which you dissolved at first in the  $\text{V}$ , collect by it self. You may precipitate this to a red  $\text{v}$ , by distilling  $\text{V}$  from it, and revivify it into running ♀, if you like to take that trouble, and you may obtain the same weight of ♀ dissolved at first in the  $\text{V}$ .

#### Revivification of the ♀ of $\text{H}_2$ .

Take your white ♀ of  $\text{H}_2$  and sublime it with Sea  $\Theta$  and  $\text{Br}$  into ♀.

reduce this to a fine ♀, pour boiling hot  $\text{N}$  upon it, which dissolves the union of the  $\text{v}$  of  $\Theta$  and  $\text{Br}$ , and the ♀ runs together on the bottom of

of the bason, and is running ♀ as before.

Thus we have proved now  $\text{t}_2$  is become ♀, whereof it has been generated. The remaining worthless sulphureous fumes or ♀ will demonstrate to you by their weight, how much  $\text{t}_2$  has been converted into ♀. which does not differ materially from the common, except that this ♀ of  $\text{t}_2$  is somewhat more bleu, slower of motion and very cold, agreeing with the metal  $\text{t}_2$ .

We see here how one ♀ unlocks the other; the common ♀ dissolved by the V into a clear V, unlocks and brings forth the ♀ concealed in the  $\text{t}_2$ , in a running or fluid form, whilst the common ♀ is precipitated in the form of a white ♀. I would have you to observe, that these two mercuries, because they do not mix with each other, differ centrally, as the one remains living in the V, as being the nearest or specificated ♀ of  $\text{t}_2$ , whilst the other reduced into clear V by the V, precipitates into a white ♀, as being the remote or general matter of all the metals, by which power the Specificated ♀ of  $\text{t}_2$  has been extracted, and is become not a clear V but a fluid metallic ♀.

I could teach here other methods, how  $\text{t}_2$ , previously calcined, may be reduced into fluid ♀, without any common ♀ at all, by means of essential Oine Δ, such as Θ of □, Θ of □, Θ of  $\text{t}_2$  called Salia resuscitativa, but I drop it,

as

as you will find processes of that kind in the writings of Becker and Glauber abundantly.

p:112. to reduce Steel or Iron into fluid &. per Viam Siccum.

Take clean filings of needles or of Steel,  $1\frac{1}{2}$ , put them into a good C, pour upon it  $1\frac{1}{2}$  oz finely powdered Ox with  $2\frac{1}{2}$  oz corrosive. These two & must be previously mixed together by grinding them in a glass mortar, with great caution on acc<sup>t</sup>. of the Subtil Vapours; thus united, they constitute what Paracelsus has called Sal alembrot: Sal allen-Brodt, i.e. a salt which yields bread to all: Observe also, that your & must have been ~~mixed~~ with Sca-O and Br, and not with ac, or the operation will never succeed.

Now place your C in a gentle glowing Charcoal A, on a hearth under a Chimney, or Still safer in the Open air.

As soon as the Ox alembrot, i.e. the Ox and & feels the heat, they begin to sublime: the fumes here proceeding, are absolutely mortal: but soon after the Ox and & begin to settle and to flow in the C. you may observe this melting, having a handkerchief dipped in #: before your mouth and nose,

nose, with tolerable Safety, but when the mixture actually melts, you must be vigilant and attentive and not leave the C no longer in the A, than about 4 or 5 minutes: the author says whilst you may say half of the Lord's prayer, our Father &c: then take the C quickly out of the Dry Coals, and place it, covered, under the Chemney to cool.

When the C is cold, the O. stand at the Top in a white Crust, Breaks the C over a large basin, and the running ♀ of S will run into the basin. press this ♀ through Chamoi Leather, and you will find a most beautifully clear living ♀, which is so lively, that it jumps upwards, as it falls from the Skin. It is of an amazing Dry nature, fully agreeing with its Dry planet Mars.

This Dry ♀ cannot be kept in a wooden Vessel, without evaporating invisibly, but must be kept in a glass Bottle, shut with a glass stopper ground in; yet it is a genuine natural ♀, possessing every property of genuine ♀, only that this ♀ of S is the most Dry in all metallic nature.

It is a critical Experiment, and one must be extremely cautious, that during <sup>the</sup>

The Resolution of ♂, by the melting O alembrot,  
your ♀ of ♂ may not be lost, as soon almost  
as it is obtained, therefore when the ♂ and ♀  
melts and converts the Steel into ♀, you must  
then not wait too long in taking the ♂ out of  
the Δ, as the new collected martial ♀ evapo-  
rates and flies off much sooner, than any  
other metallic or even common ♀, and mixes  
with the sublimed flowers of ♂ and ♀, which  
settle under the Lid of the ♂.

This has happened to me, and I took my  
♂ mass from the Lid, and rubbed it in a  
a glass mortar, to separate a few globules of  
living ♀ of ♂.

Perhaps you will doubt, whether this ♀ of ♂  
might not proceed from the ♀, contained in  
the O alembrot, put in the ♂?

To be convinced, suspend an alembic over  
the ♂, in the room of covering the ♂ with a Lid,  
and apply a Receiver, to collect all the  
exhaling fumes, or do the Exper: in a glass  
B, well coated with Loam, so as to bear  
a gentle, yet naked Charcoal Δ under it, and  
you will receive your full weight of ♂  
and ♀, and there will remain behind a  
worthless

worthless sceptic & cons  $\Delta$  of  $\delta$ , with some of  
the running lively martial & intermixt, and  
some come over into the Receiver?

There is still another method to prove that  
this  $\mathfrak{f}$  does not proceed from the  $\mathfrak{F}$  corrosive.  
if in the room of Filings of Steel, you take thin  
pieces of Steel, such as Springs of Watches,  
and place them in the bottom of the  $\mathcal{C}$ , and then  
proceed with the  $\mathcal{O}$  alembrot as before, and you  
will easily know by this Exper<sup>t</sup>. that no  $\mathfrak{f}$  is  
revived from the  $\mathfrak{F}$ , as  $\mathfrak{F}$  although boiled  
in  $\mathcal{V}$ , is not easily revived into running  $\mathfrak{f}$ , ex-  
cept filings of  $\mathfrak{F}$  are added; thus the  $\mathfrak{f}$  which  
you find amongst the melted watch Springs,  
is truly a  $\mathfrak{f}$  of Steel.

To reduce  $\mathfrak{F}$  and  $\mathfrak{D}$  into  
fluid  $\mathfrak{f}$ .

Proceed in the same manner either with  $\mathfrak{F}$  or  
with  $\mathfrak{D}$ , either in Filings or in thin Lamellæ.  
Observe, that you must suffer the added  
 $\mathcal{O}$  and  $\mathfrak{F}$  to meet a little longer upon the  
 $\mathfrak{F}$  or  $\mathfrak{D}$ , than with the  $\mathfrak{Z}$ , as their  $\mathfrak{f}$  do not  
evaporate so quickly.

1. Glauber says that a  $\mathfrak{f}$   $\mathfrak{Z}^5$ , on account of its  $\Delta$ ,  
is the best  $\mathfrak{f}$  in the world; that it is an animated  
Sophie  $\mathfrak{f}$ , and can in a short time be perfected  
into

into the Sophia Dr. either by itself or ~~without~~  
with O, by simple digestion /

### use of the ♀ of ♀ in Medicine.

such a ♀ of ♀, well purified from its green ♀, by this  
operation in the ♂, may be dissolved in rectified  
oo of Dr, which if distilled from it, there remains  
a Turbit mineral, which must be further dulci-  
fied by a. & t., and lastly by S. V. D. p. and glored out  
in a red hot C. /

In the room  
of oo of Dr I  
would take  
the ♀ of ♀  
made by at  
traction, taught  
by Abbé Rouffouc  
See your Msc:/

### Its Virtue and use.

This is a most glorious = or Turpctum mine-  
rale, and when mixed with Saccharum Rosatum  
or Sugar of Roses, and given in quantity of  
the size of a pea, is a never failing Medicine  
to cure the pestilence, even after Infection,  
provided it is given within 24 hours, after  
the patient is affected. This has not  
once failed in many cases, when it was  
timely applied, and therefore we call it a  
Blessed Remedy.

### p: 115: To reduce O into ♀.

To reduce O or D, without making use of any  
spicul substance, into running ♀, is done thus:

- 1<sup>o</sup> dissolve your metal, D in good F, but O in Rx  
which is made either of 2 O<sup>i</sup> and 2 O<sup>v</sup> aa, or of  
3 2/3 of F in which you dissolve 1 2/3 of Ox in F.
- 2<sup>o</sup> when your O is dissolved, abstract the Rx per  
alembicum, until there remains a thick solution  
like an oo; do this operation twice more with fresh  
Rx, to open your O the better. The 3<sup>o</sup> time force  
the rx<sup>s</sup> of the Rx from it by strong heat, so that  
they may ascend in blood red vapours.
- 3<sup>o</sup> On the now remaining dry Calx of O pour gra-  
dually highly rectif: S. V. and distil it from the  
q per alemb:, repeat this 3 or 4 times more with  
new highly rectif: S.V.
- 4<sup>o</sup> Take the dry Calx of O out, and mix it with  
its own weight of pure O of F, and half its weight  
of Ox in fine F; mix this by grinding in a glass  
mortar.
- 5<sup>o</sup> put the mixture into a glass body, pour upon it  
gradually strong dist: rx of Wine Vinegar, until the  
F covers the F about an Inch high.
- OR
- 6<sup>o</sup> Take the dry Calx of O N<sup>r</sup>. 4 and mix it  
with half its weight of Ox in fine F, and pour  
upon it oo F<sup>r</sup> per deliq: so as to cover it well. 1: Ox vol: is  
dist: /
- 7<sup>o</sup> Shut the glass close and set it in horse dung  
or on a vapour Bath, to putrefy, during 3 weeks.
- 8<sup>o</sup> Evaporate the humidity on a ∴ heat.

8; pour hot V upon the dry S, and wash the O. from it. When the S is settled, you pour the V off carefully, and new hot V upon it, stirr and let the S settle, pour the V off again with great caution and proceed thus, until the V comes from the O & quite tasteless.

9; dry this O gently, over the Lamp.

10; put the dry O S into a Small Subliming bddy, and sublimes in :: with a Strong heat, and the S of O will ascend in a fluid or running form, and settle in the alembic, or come over into a Receiver, containing some cold V.

But if there remains any O, strongly adhering to the S of O, the S of O will ascend in the form of Mercury Sublimate of O.

11; If you obtain S as a = or Flowers, mix them with calcined ♀ and ♀ viva aa, both in weight of your Solar =, and distil this mixture pt. D in a :: heat, applying a Receiver with some cold V, and the Solar = will be revived into running ♀, which will fall into the V, in the Receiver, in small Globules.

You may treat D in a similar manner; D is specifically lighter, wants Colour and Fixity

Trixity, therefore is sooner opened than O, and yields more \$. so D Weight and Fixity is easily given when it is Luna fixa or white O, which can no longer be dissolved by V.  
See O and V viva are capable to do this by gradual Cementation.

F and S are very hard metals, but T and Z are too soft. In O the Elements are in perfect Harmony.

There is a Thing which resembles a metal, and yet is not a metal, it is neither too hard nor too soft, and yet it is not malleable, but brittle and fusible, this is S: Solar :/ and Bismut :/ Lunar :/ N.

S is the Beginning of metals; the Solar S we find in F and the Lunar in Bismut. N.

Therefore S, as it is composed of F and T, although for want of Fixation, it is not a malleable metal, yet we deem it a metallic substance! and from it may be made a metallic Sophia S and a common burning T. M:dd: /

5:118 To prepare a fluid S from S.

Take M of S, either Simple or M:dd, 8  $\frac{1}{2}$ , \* Sublimed O of S, O<sup>t</sup> crude and O of T, a & 1  $\frac{1}{2}$ , reduce each (\* volatile O<sup>t</sup> is a genuine volat: O of S) In -

Ingréd: to a fine  $\mathfrak{F}$  as well as the  $\text{M}$ , and mix the  $\mathfrak{F}$ , by grinding. put this into a glass with a long neck, and pour some very Sharp Dist<sup>n</sup>. Wine  $\mathfrak{f}$  upon the powders, so as to overtop it 2 or 3 Sejars high. shut the glass close, and digest one month in horse Dung.

Then pour it into a glass body, shaking it well together first; apply an alembic and receiver and distil the Humidity from it, evaporate the remainder until the matter is left perfectly dry.

Weigh the dry matter and mix it with 3 parts of perfectly dry Bole or Clay, and distil this mixture out of an  $\mathfrak{T}^n \mathfrak{D}$  with a Strong  $\Delta$  into a glass Receiver, and you will obtain a Wonderfully penetrating  $\omega$ , which comes over in fumes.

Pour this  $\omega$  upon fresh  $\text{M}$  of  $\mathfrak{F}$ , in fine  $\mathfrak{F}$ , and let it putrefy during 2 months time. Then distil the humidity from it and evaporate the remainder to dryness -

Mix this dry  $\mathfrak{F}$  with 4 times its weight of filings of  $\mathfrak{F}$ , and distil the matter in an  $\mathfrak{T} \mathfrak{D}$  by an open  $\Delta$ , and the  $\omega$  which ascends at

at the End of the operation carry the  $\frac{2}{3}$  of  $\Delta$  over  
in strong Jumes, into an adapted large Re-  
ceiver half full of  $V$ ; and whilst the  $\frac{2}{3}$  of  
the  $\Theta$  are dissolved in the  $V$ , the antimonial  
 $\frac{2}{3}$  runs together in the bottom of the Receiver,  
which must afterward be dried and pressed  
through Chamois Leather.

p:124. Experiment

that common crude  $\frac{1}{2}$  transmutes  $\Delta$   
into genuine natural  $\Theta$ .

We give this Expt. not to obtain Riches,  
but to convince the unbelieving of the possi-  
bility of transmitting one metal into another.

Take 1 part of  $\frac{1}{2}$ , let it melt in a  $\mathbb{C}$ , take it  $1\frac{2}{3}$ :  
from the  $\Delta$ , and before it grows hard, pour  
into it an equal quantity of running  $\frac{1}{2}$ , and  $1\frac{2}{3}$ :  
stir it gently with a Tobacco pipe.

Now take  $1\frac{2}{3}$  of Common  $\frac{1}{2}$ , which you must  $1\frac{2}{3}$ :  
melt by itself in a  $\mathbb{C}$ ; as soon as it melts,  
add the former  $\frac{1}{2}$  successively and stir  
it with a hot iron Rod. Beware that the  $\frac{1}{2}$   
does not inflame before the Ingredients are in-  
corporated, or else the operation would not succeed.

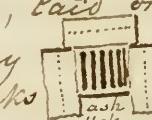
Let

Let the mixture cool of itself;  
when cold beat it to a coarse  $\mathfrak{f}$ , which, put into a  
new  $\mathcal{C}$  and let it melt, until the  $\mathfrak{f}$  is burnt away,  
and as soon as it flows clear, pour it into an  
oiled iron Cone, and when cold the mass will look  
like coarse  $\mathfrak{f}$ .

; it is a kind of  $\mathfrak{f}$  made of  $\mathfrak{f}$  by  $\mathfrak{f}$ ;

### Cementation

Grind the brittle mass to a fine  $\mathfrak{f}$ ; now take a roomy  
 $\mathcal{C}$ , lay a fingers breadth deeps of this ~~best~~  $\mathfrak{f}$  in the  
 $\mathcal{C}$ , now a stratum of Tiling or Leaves of fine  $\mathfrak{D}$ ,  
then again a stratum of your  $\mathfrak{f}$ , again  $\mathfrak{D}$ , and so  
forth until you finish with a stratum of  $\mathfrak{f}$  above.  
There must be room enough left in the  $\mathcal{C}$  to lay  
another stratum of finely powdered glass on the  
top of all, and then let there be 2 fingers breadth  
room left for the boiling of the melted glass.  
Lute a cover on the top, which has a small  
hole in the middle.

When the tiling is thoroughly hard and dry  
put the  $\mathcal{C}$  on an 8 Inch Grate, laid on <sup>3</sup> Bricks  
laid flat; on a hearth under a Chimney upon  
these 3 Bricks place 3 or 4 Bricks  on Edge,  
so as to form a small furnace; Thus arranged  
set the  $\mathcal{C}$  in the middle on the grate upon  
a piece of Tile, lay lighted Charcoal round the  
 $\mathcal{C}$  close to the Bricks, so as not to touch the  $\mathcal{C}$   
lay

a Stratum of small Bits of dead Coals on the Top, all close to the Bricks Standing on Edge, /: the best Bricks for this purpose are good paving-Bricks or good red Rubbers:/ and thus keep up your Cement - A during 4 hours time; the C will never get hot enough this way to melt the ~~the~~ D. When 4 hours cementation are past take the A close to the C and add more Coals on the Top, and the C will gradually become glowing like the A, as soon as you see this cover the C with Coals and the whole mixture will melt, but the flowing glass as the Seal of Hermes will protect it and keep the tinging in, within, and yet there is sufficient access of A. Keep thus a Brick melting A during a good hour's time, then let the A die away of it self.

When cold, break the C and you will find a M of D. Knocks the M from the Scoria.

Now have a Test ready under a Muffle, all of a red Heat, muffle and Test, with  $\frac{1}{2}$  flowing very thin on the Test, 3 or 4 parts of  $\frac{1}{2}$  to 1 p. of M, then at the right moment cast the powdered M into the flowing  $\frac{1}{2}$ , and the matter will fulminate, the  $\frac{1}{2}$  will consume every heterogeneous metallic or marcasitical Substance and convert it into glass, leaving

The

the pure metal, whether D or O alone, by itself, on the Centre of the Test. This process is called Cosselling or refining.

Take your Cake or Globe and let it be extended into a thin Lamina at the flattening mill; then cut it small with Scissors, and dissolve your D in V, and will during the Solution throw off golden Sparks or Atomes, which will settle at the bottom in form of a black S, whilst the pure D remains clear and suspended in the V.

Pour the clear D solution off from the black S, which edulcorate and dry, then melt it with borax under a Covering of powdered glass, and you will find a bead of pure O of 24 Carats.

N.B.: You see that only a small quantity of D is transmuted into O, perhaps only a  $\frac{1}{50}$  or  $\frac{1}{60}$  part, but as all the particles of the D are homogenous, and as 1 atom of D or O is the same as a  $100\frac{2}{3}$  of it, therefore the whole quantity is as easily transmuted, as one atom of it. This Experiment I have shewn to many unbelieving Friends, to prove Nature's Riches and the possibility of transmuting one metal into another. I do not say that this pays your Expences, but I dare to affirm that if any one will previously take pains

to subtilise and fix his ♀ by the means of  
a Strong Lye made of ♂ and Stone Lime,  
or Calcined ♀ and ♀ viva, and to be the first ♀  
out of it with an acid, and further subtilise  
such a ♀ with Fisced S.V. and convert it into a  
blood red ♂, he will see more than I can  
tell at present.

I make the Fisced S.V. in this manner

I take finely ⋄. ♀, calcine it 10 or 12 ♂ in a wind-  
furnace, the Cake I powder again and wash  
5 or 6 times with rain V.—

Upon this well dried Calx of ♀, I pour gra-  
dually as much will rechif: S.V. as it will  
soak up.

This mass I put into a Glass tubul: D,  
which is placed in a ... heat, and having linked  
a Receiver to it, I force the rx: over.

Results of M: Tauchsens Exp: —



453

Particular Processes  
of

David Beuwer. M. Q.

Essay master and  
Philosopher.

Written whilst he was in prison  
in the Electoral Flighng,  
Augustus  
Prince Elector of  
Saxony  
Philosopher and Adm'l

, published by Anonymous.  
Leipzig 1717. 8.

translated from the  
German  
by J. B.  
1798.

To His Highness  
Augustus Prince Elector of Saxony!

as it has pleased God to convey to me the practical knowledge of three particular Labours, and as I have frequently ~~said~~ said what I obtained thereby of C and D, by the trials of Lead and Antimony, I do ~~now~~ hereby in this my own handwriting, at your Electoral Highnesses Request communicate faithfully these my three labours, so that your Highness will certainly find the Truth, if your Highness do but proceed rightly, as I shall mention.

Procyj.

Process 1.

Break up lumps of Ore, <sup>in small pieces</sup> & place on several Ticks, on a glowing Charcoal A, in the Beggarum not too fierce, in the glowing Heat the wild mineral must be expell'd and this is called roasting the ore. After the ore has thus been roasted a good hour; the pieces must be taken out of the A, and must be broke in two, & then roasted again another hour, then taken out & broke again, and roasted again, and thus to be continued until it'll become a coarse F; your Stighness knows what trouble it will cost to roast Copper ore, and I need not describe it plainer.

You Stighness will be pleased to observe, that your Copper ore must be roasted so often, until the F extracts no more green or blue Sp; as soon as your Stighness has obtained  $\frac{1}{2}$  a pound or a mark of this, proceed therewith as follows, per viam humidam.

Take a mark of your well prepared & ore, when ground to a Subtile F, put it into an

in a neutralized, van with the, cold & into  
inconvenienc:

one mark or  $\frac{1}{2}$  to of your prepared & ore,  
lum is  $\frac{3}{4}$  Et<sup>x</sup>,  $1\frac{1}{2}$  yellow or previously piped.  
 $1\frac{1}{2}$  & previously piped,  $1\frac{1}{2}$  alum; these ingre-  
dients after they have been prepared. Shall  
be taught hereafter must be well mixed with  
the ore or grinding in a marble Mortar,  
humect this Mass placed into the pan  
with strong Wine Vinegar and S. V. P. an-  
poured and mixed together, so that the  
mixture may become well moistened like  
a was; let this stand 8 days, slightly  
covered to keep the dust out;

then add clear running  $\frac{2}{3}$  and stirr  
it will together with the was, the stronger  
and longer it is Stirrd the better it is,  
thus let it stand 8 days more, stirring  
it very frequently.

Now make a trial with this  $\frac{1}{2}$ ,  
which after every stirring Separated  
again from the Mass;  
Take a  $\frac{1}{2}$  of it, and try what this  $\frac{1}{2}$   
leaves

leaves behind, when evaporated on a Test under a Muffle, if he leaves any thing behind that seems worth while, take all the  $\frac{q}{z}$  out of the pan and let it evaporate all, as before, what remains behind, which is a white mass, generally  $1\frac{1}{2}$   $\frac{q}{z}$ , must be put by and must be refined as your Highness will hear here after.

You may now add fresh Ingred: to the mass in the same proportion, and moisten it as before and add running  $\frac{q}{z}$  as before, and let it stand 8 days, stirring it very frequently with a glass pestle.

Take the  $\frac{q}{z}$  out again as before, evaporate and keep the mass, which remains on the Test.

I generally repeat this process a third time before I take fresh calcined  $\frac{q}{z}$  ore.

Take your white mass, which remained on the Test, Weigh it and mix it out of good  $\frac{q}{z}$ , put it into a roomy  $\mathcal{Z}$ , and melt it by the blast, keep it in the  $\mathcal{Z}$  until the  $\frac{q}{z}$  has consumed all the  $\frac{q}{z}$ , and there will remain a black mass, which I call my black Sagittary  $\frac{q}{z}$ .

$\frac{3}{4}$   $\frac{q}{z}$  of this black mass produces 1 lb of goldish

goldish & out of 1 lb of common ♂.

I take a Copper Basin, I fill it with common pump V, and put into it a handfull of com: ♂, dissolve it by stirring, the V must be boiling hot, then I throw 1 lb of Clean filings of ♂ into this solution and  $\frac{3}{4}$  of my black Sagittary, in Subtil ♂, and I let it stand to cool, and in 1 hours time, after evaporating the V, I melt the Substance down and always find 1 lb of most beautiful transmuted ♀.

preparation of the Ingredients.

Purification of the ♂.

Take what quantity you please, beat it to ♂, dissolve it in a sufficient quantity of Clear Pump V, when it is all dissolved, <sup>\*</sup> let it filter this Solution thro' blotting paper, then continue evaporating until it is a snow white dry ♂.

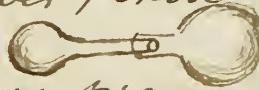
repeat this 3 times with dissolving, filtering and evaporating, and your ♂ is prepared.

## Preparation of the oo.

Take yellow oo, reduce it into  $\text{f}^{\circ}$ , put this  $\text{f}^{\circ}$  into a small Cast  $\delta$  pot with 3 Leggs, which must have a hollow Lid made to it on purpose either of Cast Iron or  $\text{C}$  Stuff, which Lid must fit nicely on the pot, having this ready, take it all round — when the Luting is dry, put your pot on a Charcoal  $\Delta$ , which increase gradually during 3 hours time, and the oo will sublime against the Lid, and Sides of the pot and leave a black  $\odot$ .

When all is cold take the  $\odot$  out carefully, preserving your Breath and Eyes in the best manner.

## Fixation of the oo.

You must have a Body made of  $\text{C}$  Clay, about 6 or 7 Inches diametre, the neck about 2 Inch $^2$  wide 8 or 10 Inch $^2$  long, then have a Strong glass Receiver, whose neck fits over the  $\text{F}^{\circ}$  Body.  Heat your body and Receiver previously before you putt the oo into it, in order to expell as much air as you can,

To prevent the glass receiver from bursting, when the noxal vapours would kill you on the spot.

Both vessels being heated put about 1 lb of your purified oo into the  $\Delta$  body, fit the Receiver over it and lute it immediately with hot Lutum, very tight. do not wait until the Vessels cool again; Lay now your body side down over the naked  $\Delta$ , already lit on the grate in the wind furnace, in such a manner that the neck lays flat on the wall of the furnace and the belly of the Receiver fairly without the furnace resting on a Supporter.

now immediately increase your  $\Delta$ , yet but a little and gradually, until in 2 hours time the lower part of the body becomes red hot, but the upper part which is out of the  $\Delta$  hole must never become red hot. Keep your  $\Delta$  in this manner during about 5 or 6 hours time and your oo will sublime upwards

within the body in the most volatile spiritual  
Vapours will pass over into the Receiver,  
which are inconceivable prisoners.

a small part perhaps  $\frac{1}{4}$  of an ounce will  
not sublime at all and remains below  
and looks like mother of pearl.

After 5 hours red heat, or 7 hours in  
all, let the  $\Delta$  go out of it self.

your  $\text{F}^{\text{n}}$  body must rest on an iron Ring  
placed in the  $\Delta$  hole.

You must make a mark on your body with  
red chalk that we may be able to discover with  
which part of it has been the lowermost in  
the  $\Delta$ .

The next morning clean & our  $\Delta$  and ash-hole,  
and place your body in the Ring, and place  
that part which was above yesterday, now  
exactly below over the  $\Delta$ , which you may  
easily do by means of your marks on the body.  
Light your  $\Delta$  and increase it gradually  
as you did yesterday during 5 or 6 hours  
time, and your Sublimate, which now  
lays below, will gradually sublime upwards  
and some small quantity will remain be-  
low in a fixt State.

In this manner you must sublimate -  
every day, during 2 Weeks, turning your  
body

body and Receiver every morning, and in  
2 or 3 Weeks time the greatest part of your  
oo may be fixed into a pearl-like-Stone.  
It is a disagreeable and dangerous Labour,  
the oo is naturally so very volatile, that  
you can not fix above  $\frac{1}{4}$   $\frac{1}{3}$  in a day.  
/. you will find in Baron Schröder's msc:  
that Sommer had a fixation of oo by  
means of Borax in the C. See Sommer's  
particular on & into D, by means of fixt oo.  
Glauber teaches a fixation of oo by means  
of oo of O, which he distills 3 times from  
oo in E, and the oo becomes so fixt, as  
to bear a red heat in the C, but this way  
I have done  
this in many loosest every Ingressive quality, so that  
a bone; it seems the fixation by borax, is the best.

### Preparation of the t.

Take 1/6 of crude t,  $\frac{1}{4}$  to o! small iron  
nails,  $\frac{1}{2}$  calcined Chalk in F.  
Place these 3 Things in a C and melt  
them well together in a wind Furnace  
before the blast, stir the mass diligently  
with a red hot tobacco pipe; after it has  
flowed

flowed very thin for  $\frac{1}{2}$  an hour. take the  $V$  out  
of the  $A$  very gently and let it cool of its  
self; when cold, beat the  $M$  from the Scoria  
and weigh the  $M$ .

Suppose your  $M$  weighs  $6\frac{3}{4}$ : say  $M$  1 part; /  
you must add 3 parts of fresh  $t$ , i.e.  $18\frac{3}{4}$ ,  
and 3 parts or  $18\frac{3}{4}$  Calced Chalk, mix  
and melt again as before, and you will  
obtain a ~~porous~~ porous mass like a honey  
Comb; If you do not obtain this a second  
time, you must proceed a third time with  
3 parts of  $t$  and 3 parts of Calced Chalk,  
until your mass is become perfectly  
porous.

This seems to me a very perverse and  
unnatural operation; the good he did  
at first, he spoils now and destroys  
again with such an abundant addition  
of fresh  $t$ , and his first pure part or  $M$   
is now souled again by the addition  
of such a quantity of Crude  $t$ . /

Now beat your  $t$  into small Bites,  
and pour  $V$  upon it into a large glass  
Bowl, and the  $V$  will extract a black  
Colour; pour the  $V$  off, and wash the  
remaining Superficial blackness off with  
clear

clear V, by Shaking the glass;  
Take the t in Bills out of the glass and  
dry it; now put it into a dry glass body,  
and pour new V upon it, and set the  
glass in digestion in a gentle Heat, and  
the V will extract a fine yellow Tincture,  
and will dissolve the greatest part of  
the t into a O coloured Solution; But  
you must give him more than one V,  
and the V must each time over top the  
t 3 Singers high, and the glass must  
be shut.

/: I am very certain, if the V extracts  
a black dirty Rx. the first time, it will  
do so this time; this seems to me to  
be erroneous, the t al massa is a very  
foul and dirty one :/

Take your Solutions, dilute them with  
V and filter them, then evaporate until  
there remain a Subtle yellow Crocus.  
This is the preparation of t, your  
Highness is to use, for the Trans-  
mutation of ♀.

preparation

## Preparation of the Alum.

I place a large C in the A and make it pretty hot when we close it. Now a hundred oz. of C into the E, and the C soon melts, then put my alum in E to it and when it let them burn out together and become a snow white & do not use too great a heat.

The calcined alum enables the ♀ to extract the next A from the calcined ♀ ore.

## Preparation of the Chalcopyrite.

Take fine White Chalcopyrite, soak it in rain water, then dry it, and blow it in a C in the Wind furnace, so that it becomes red hot. Now when your Highness has calcined the ♀ ore and added the other Ingred and the ♀ your lightness possesses then the Transmutation of ♂ into Solar ♀.

## Further Procedure.

your Highness takes 1 marc or  $\frac{1}{2}$  lb of your transmuted ♀ and let it melt well in a C, then add  $3\frac{1}{2}$   $\frac{2}{3}$  fine C and melt it along with the ♀ for an hour, in a strong heat, then

then granulate it, or let it be beat onto thin  
leaves, like writing paper.

The fine O is added, in order that the new  
generated tender O may have a fine body  
to protect it.

### further Gradation of the ♀.

place your ♀ and O cut in small shreds,  
into a roomy very strong glass matrass,  
pour a good V upon it, 2 fingers high  
above the metal, you must add 1/3 of  
clean & Tiling; Cover the glass, and let  
it dissolve the metals without heat,  
which will take 3 or 4 days.

Now you must have the following  
gradating V.

Pour a quart of good strong V into a  
clean and dry glass matrass, very strong,  
put there in 2 2/3 of your prepared OX,  
1 1/2 of your first oo, 2 2/3 of your pre-  
pared yellow t in t, and let it dissolve  
without heat in 3 or 4 days time.

Now take 2 2/3 of this gradating V,  
and

and pour it gradually into your Matrass  
which contains the dissolved ♀ and O, and  
which glass must be strong and roomy.  
It causes a most dreadful Reaction, and  
the glass becomes intensely hot, therefore  
this must be done with great prudence.  
Let it thus stand 6 or without heat.

### Precipitation

your Highness must have already pre-  
pared the following Vinegar.

### Vinegar.

Take a pint of Strong genuine wine ♏,  
very sharp, put there in  $1\frac{1}{2}$  ℥ of my  
black ♀ which I call my Black Sagittary,  
it dissolves soon, but I pour a little  
of it into the ♏, this finishes the Solution,  
and you obtain a most beautiful Rp.  
of a fine transparent Ruby Colour.

I believe this to be a real Rp in an  
imperfect State.

Now take  $1\frac{1}{2}$  ℥ of this ♏, which is now become  
a Ruby Eſcencē and pour it onto your  
matrass

matrap, wherein the dissolved metals are, and the ♀ and ♂ will be precipitated out of the F, and the gradation takes place this moment by means of these our Ruby Rx and the added gradating In gredients.

I generally prepare my Ruby Rx this way: I take a pint of Sharp wine &c, 3 2/3 good F, mix; in this I dissolve 1 1/2 3 of my Black Sagittary.

One 2/3 of this Rx. I pour into the dissolved metals on the 5<sup>th</sup> day; The 6<sup>th</sup> day I pour 4 2/3 of our gradating F into the matrap, and a terrible Reaction takes place as before; but observe that you must administer no heat, as the glass grows most intensely hot of it self by the Solution; the vapours are highly corrosive and poisonous and must be conducted into a roomy Chimney with a good draught.

The 7<sup>th</sup> day again you pour 2 2/3 of your Ruby

Ruby Sp, and a new precipitation takes place immediately and the gravation into C increases also.

On the 8 day you pour again into the mairaps 4 3/4 of your graveling F and it works and desolves again most vienemently; the 9<sup>th</sup>- you let it repose and the 10 day you pour into the mairaps what you have left of your graveling F and let it work during 2 days more; On the 13 day pour into it the remaining part of your Ruby Sp; and every thing will be precipitated and graduated, now let it stand 2 or 3 days more.

The longer it stands now the higher is the gravation into C, which Your Electoral Highness # will find to be the Truth. I myself do not know how to do this better than I have here written.

From this process I have generally obtained 7 1/2 of fine C of 24 Carats.

I so that there is only 3 1/2 of C acquired, which in our days would neither pay for the Coals and other Expenses nor for Time independent of the danger of the Fumes: nevertheless it is a partial Transmutation of perhaps 1 part on 1 part.

Process the 2. with 4 and 5.

Take  $\frac{1}{2}$  lbs of fine English 2, which must be free from 3, cut it into small Bits, and put them into a strong long necked matras, pour upon it 1 part good V, 3 parts Sharp wine Vinegar and a handful of Salt; let it stand 4 or 5 hours, then take your 2 out of the matras, and wash it clear with cold V. The V serves again for the same purpose.

Now you must read 2 sorts of V, a Strong and a weak V.

With my weak V I extract the Redness from 3.

I take 3 filings or small iron rails, pour my V upon them and let it stand, until the 3 is dissolved.

There is something left out; the V must be distilled from the Solution, and the D remaining behind must be calcined until it is of a fine Crimson red;

This Crocus 3 dissolves in a of O or in

in  $\text{F}$  like the most beautiful Solution in  $\text{R}.$  /  
This Redness of  $\delta$  is a Kind of  $\text{Sp}.$  ;

Now take your washed  $\text{H}$ , we will say 1  $\text{lb}$ ,  
put it into a strong dry matras, pour  
your Strong  $\text{F}$  upon it, so that it covers  
the  $\text{H}$  2 Singers high, in the mean Time  
pour  $1\frac{1}{3}$  of your Redness of  $\delta$  dissolved in  
 $\text{V}$  or well rectif.  $\text{x}$  of Sea  $\Theta$ , and the  $\text{H}$  will  
be considerably heated, when you observe  
this Strong Effervescence, add 1  $\text{lb}$  of  $\text{g}$  vis:  
which will be dissolved with the  $\text{H}$ ,  
and communicates its volatil  $\text{f}$  to the  $\text{H}$ ,  
so that they become intimately united by  
means of the  $\text{Sp}$  of  $\delta$  as well as the  $\Theta$ .  
/ he did not mention the  $\Theta$  before:/  
as soon as the  $\text{H}$  is dissolved it must stand  
until the  $\text{g}$  is quite corroded and disappears;  
the stronger your  $\text{V}$  is in the beginning, the  
sooner the gradation takes place; this  
gradation does not begin before both bodies  
the  $\text{H}$  and  $\text{g}$  have totally disappeared; after  
that Time the gradation takes place, and  $\frac{1}{2}$  of  
the Subject is graduated every day into  
line D.

as soon as the ♀ has entirely disappeared,  
you must every day pour into your Cup  
 $\frac{1}{3}$  good Strong V with  $1\frac{1}{3}$  OX dissolved  
therein and after that  $1\frac{1}{3}$  of the fore-  
going P. of ♂, and this must be done  
during 14 ♂, without heat under a good  
Crimson. After Reduction into a body  
your Alchymists will find  $22\frac{1}{3}$  of fine  
pure D.

This is my process upon A. ♀ by means  
of the Redness of ♂.

If I was a possessor of a genuine ♂  
of ♂, I would undertake to elaborate  
in a short time a real tinging medicine,  
into O and ~~O~~ D; I would proceed thus:

My black Sagittary obtained from the ♀  
ore and the Redness of ♂, but in a  
liquid State, and then gradually coagu-  
lated into a small, invisible penetrating  
Ruby red Stone,

This Stone projected on A would  
transmute it into D, but projected on  
\* must be united, purified

melled &, I think the ♀ must become ♂.

The Reduction of the graduated  
metal into a body

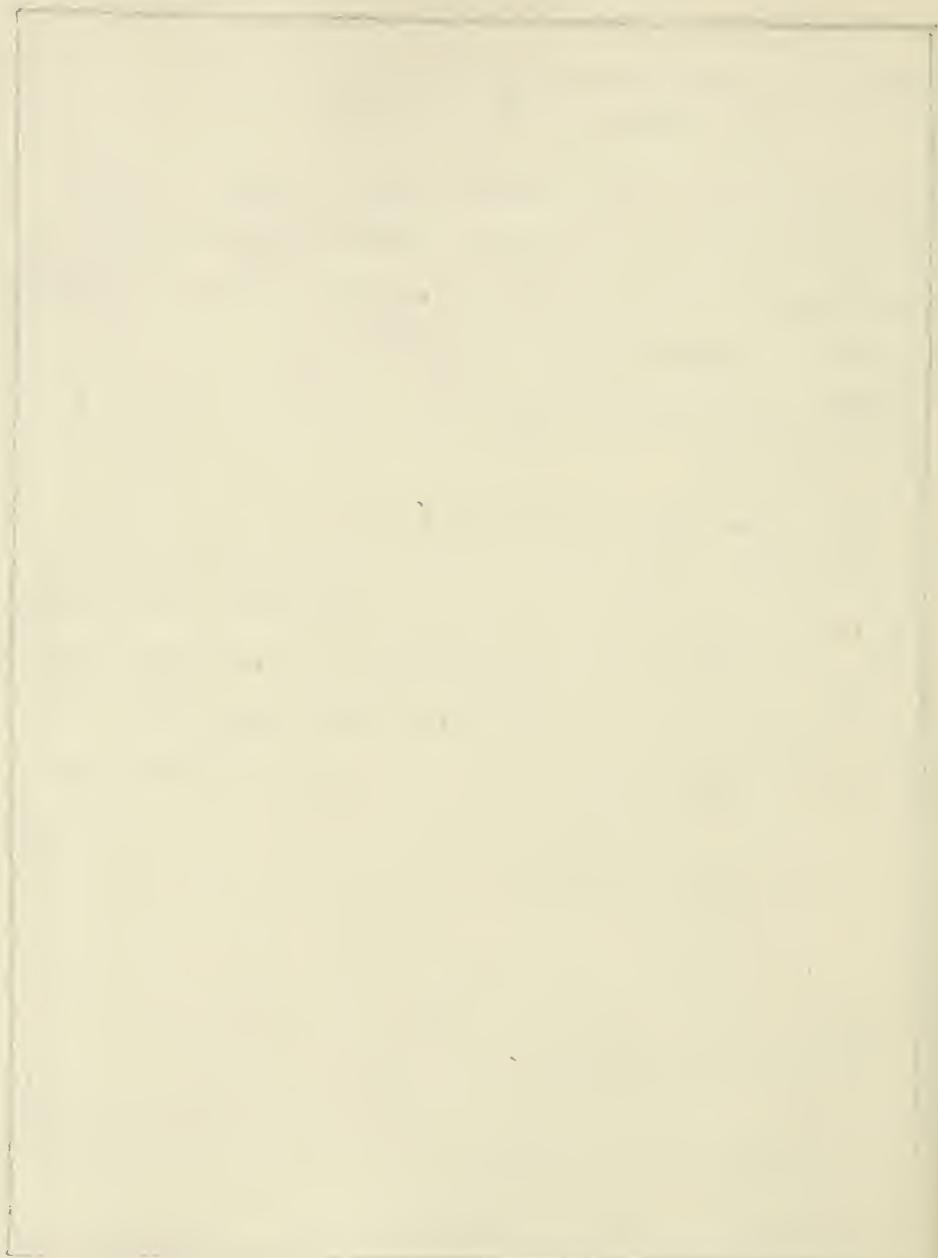
When the dissolved ♀ and ♂ is sufficiently  
graduated, you must pour the V. off the gra-  
duated sediment. the poor lime V upon, in which  
you have dissolved a little ♂.

After it is well washed melt it in a V  
into the D.

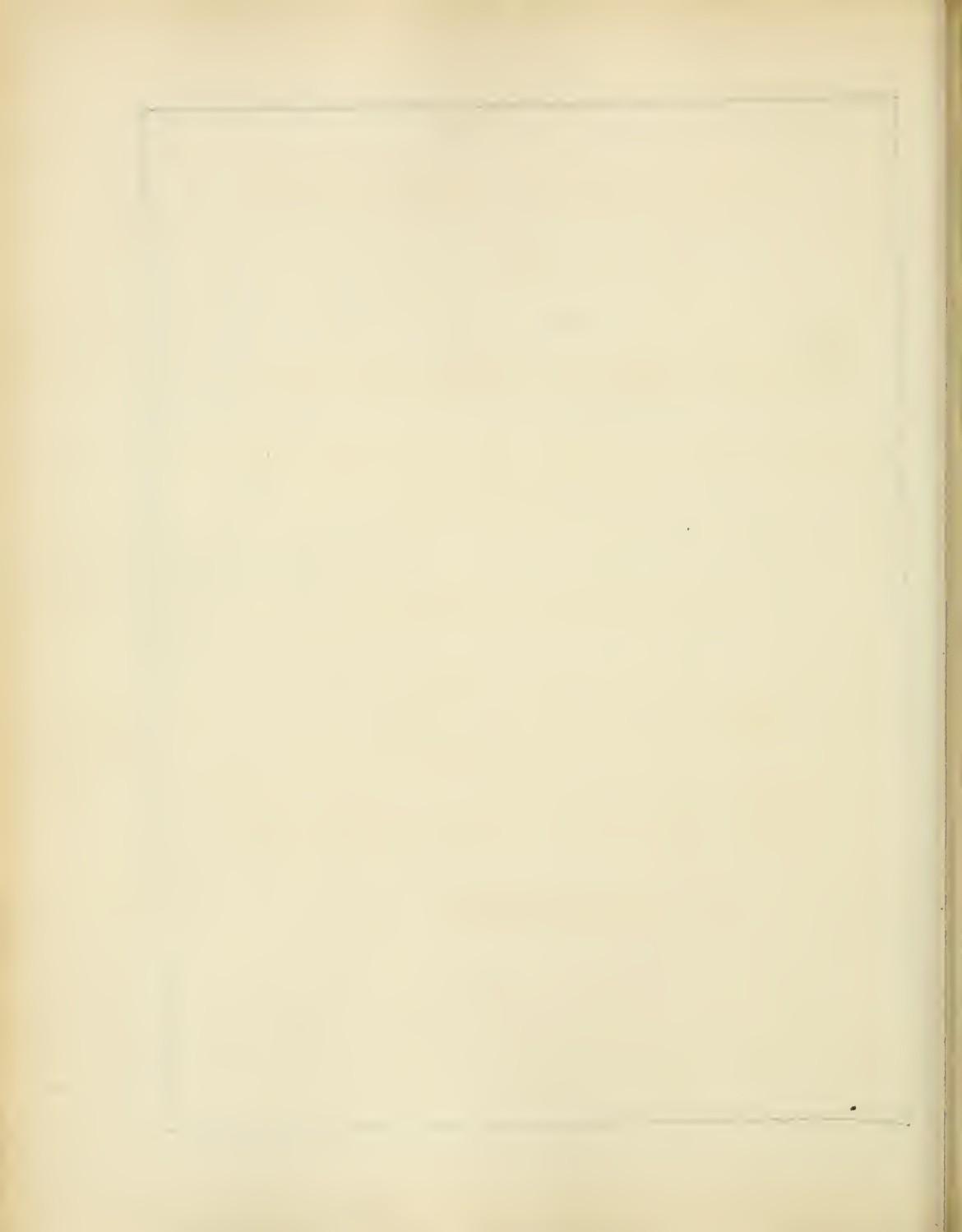
The washing of the O sediment is done  
in the same manner, you pour the V. from  
the sediment, then pour a quantity of warm  
V upon it, and let it stand 24 hours, repeat  
this washing 5 or 6 times, then dry the Se-  
diment and melt it in a V with borax.

Your O Highness's

most humble servant  
and Subject  
David Benther.







ON THE  
SPHÆRA SATURNI  
of  
PARACELSIUS,

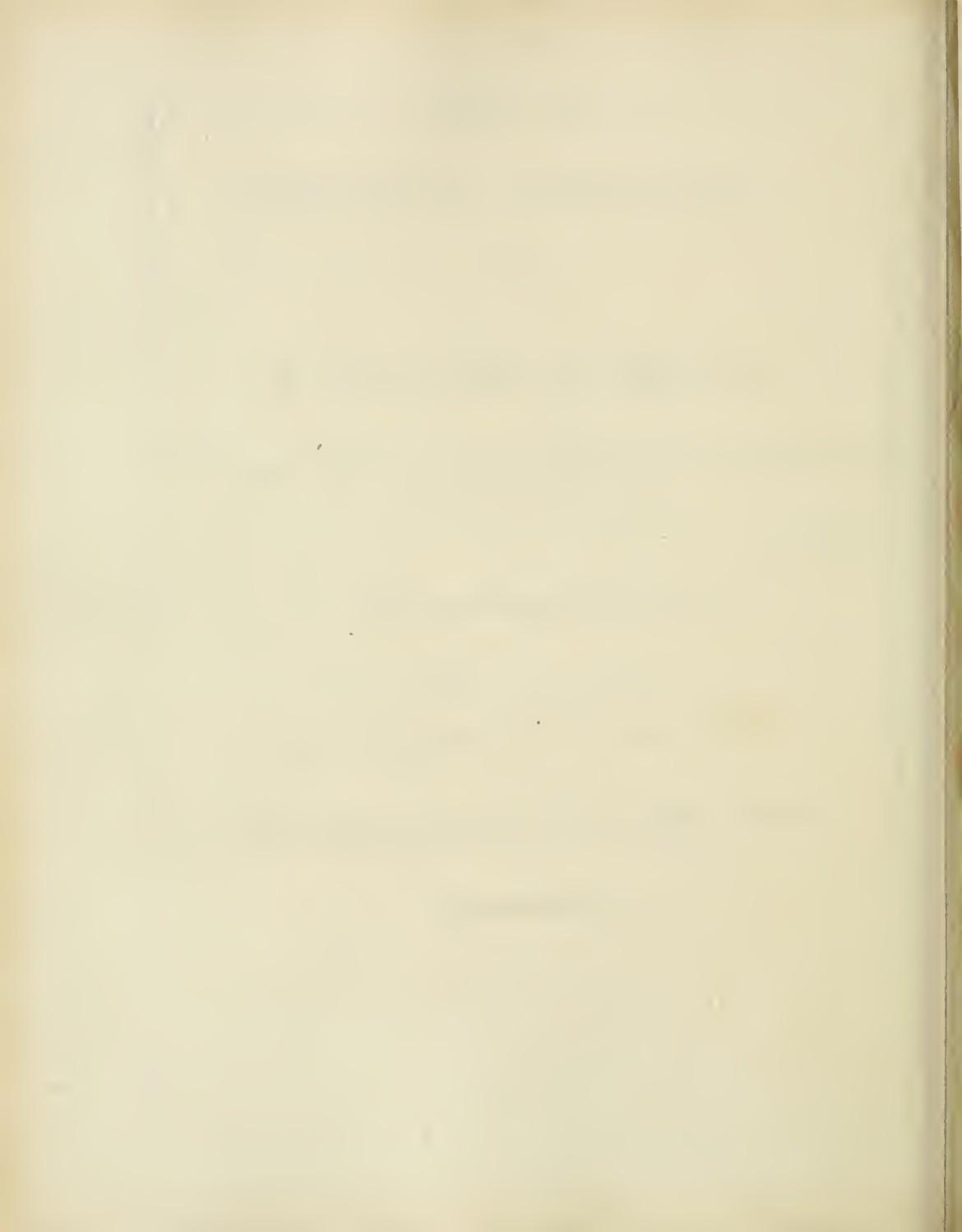
By which ☽ is vitrified into a Tinging Glass  
by means of Ⓛ.

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From a M.S.  
Formerly in the possession of  
THE ELECTOR OF SAXONY.

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The following Processes are taken from an ancient Msc: which belonged once to the Elector of Saxony during the 15<sup>th</sup> Century and was brought here in London about 20 years ago by a friend of mine and Brother Philosopher, who lent it for a year to me to copy out of it, what I pleased.

It seems to me that these processes contain the foundation of the Coppersmith's Works, whom that conversed with D<sup>r</sup> Helvetius at the Plague in the year 1666.

It seems to me that the man who taught the so called Coppersmith, had his knowledge from this Msc:, whence and subject agree.

### Preparation of the Philosophers $\text{\textcircled{z}}$ .

Take 2  $\frac{1}{3}$   $\text{\textcircled{O}}$ , 1  $\frac{1}{3}$  Sal alcali fixum,  $\frac{1}{2}$   $\frac{1}{3}$  com:  $\Theta$ , 1  $\frac{1}{3}$   $\text{\textcircled{D}}$  in Crystals, 4  $\frac{1}{2}$   $\frac{1}{3}$   $\text{\textcircled{Mg}}$ , pulverise each Ingrd: and mix the powder.

put it into a large C, and let it melt gently, Stirr it with a red hot Tobacco pipe, in order to unite the Ingrd: well, and pour it out into a hot iron Cone.

This is the true  $\text{\textcircled{z}}$  for one art, of which more here after.

T:

## Th: Paracelsi Sphaera Saturni

Take to 1 hr 2<sup>1/2</sup>, fine C 1/2, S or Steel in filings or shreds 1 1/2, let these meet together in a C in a Wine furnace, project gradually of your Philosophers  $\frac{1}{2}$  or even common good & upon it, and blow the smoke away gently.

Continue this, until the S and S have lost their terrestrial body totally, & no other anima remains alone behind, which is their last matter, an incombustible A, red and transparent like unto a Ruby.

The A tinges D in fusion unto, fine C.

### Item

make a M of S & A with S, every one by itself, as you know

The Msc: says take fine C 1 part, D 1/2 part, S 1 part, A 1/2 part, & 1 part, the 21 S and A make into M<sup>s</sup> which powder and mix.

Now meet those powders and project 1 part of C and 1/2 part of fine D unto it, which will dissolve immediately in the M.

Now project gradually of your philosophy: S or even common good & upon it, and blow the fumes away gently and gradually,

continued

continue this operation, until the metals are no longer metals, but appear red, transparent and similar to a Ruby.

project this Ruby upon O or D, or mix this  $\frac{1}{4}$  of O with  $\frac{1}{4}$  of O, and fix them together by digestion into a Rx.

I might be done in my opinion, with the  $\frac{1}{4}$  of O prepared according to Madeleine Faehsen, as the  $\frac{1}{4}$  of O is the hottest and best of all the Mercuries of Bodies;

Thus you may separate every Solar  $\frac{1}{4}$  out of a Mineral or Metal, and after Calcination and Reverberation, you may extract your reverberated  $\frac{1}{4}$  either with S. V. Rx. or with sharp dist. if, or you may also dilute your reverberated  $\frac{1}{4}$  with  $\frac{1}{4}$  vive, and press it through Chamoi Leathers, what remains behind you may melt with the philosophers  $\frac{1}{2}$  in  $\frac{1}{4}$  vive in a Rx, and blow the fumes away; then let it flow in a lined Rx with the Quicks flux / made of O and  $\frac{1}{2}$  aa, by detonation / until it becomes a transparent Stone; it is then our incombustible  $\frac{1}{4}$ , to transmute D into O.

This is to be uncocted of other metals in the same manner.

The mineral of O or D is not the metal, much less the sperm. The metal is not the

the

the Sperm but only an adherent mercurial Body, wherein the Sperm lays concealed.

When this superfluous body is separated, you will find in every metal its first matter, which we call the last matter; this is a red transparent Body, brittle yet fusible; this is the House of the first Sperm, wherein the power of all the metals lays concealed.

Theophrastus Paracelsus writes:

"take the Blood of the red Lion, i. e.  
" the first and last matter of O, our  
" red transparent ♀ of O.

Basilius Valentine says: "Take the

1. O/ " King, and throw him before the grey  
1. 3. / " Wolf, that the Wolf may devore him.  
" and after he has devored the King, light  
" a large fire, and throw the wolf in that  
" A, so that the Wolf may be totally con-  
1. regenerated 6/ sumed therein; now when the Red Lion  
" is satisfied, his Spirit is become stronger  
" than it was before, and his Eyes emit  
" a proud Splendor, Bright like the Sun,  
" his internal Essence then can do much."

many

Many have erred in explaining this Sentence  
of Basilius.

They think if you pour O 3 or 4 times through  
t, it is then pure enough: but mind what  
we say:

Take the Body of O, let it flow in a good C  
very hot, by the blast, project gradually  
of your philosophical t or only common good C  
upon it, and blow gently over the C with  
a small pair of bellows; this projecting of  
t and blowing continue until the t has  
carried away the whole body of O in fumes,  
and lastly there remains our A, our incom-  
bustible A, transparent like a Ruby.

This Ruby tinge immediately D onto O.

Therefore Theophrastus says:

" If you cause the Sphere of t to run with 1.5.  
" the Lion on Earth, place all the planets  
" therein, or as many as you like, and let  
" them blow, until the Sphere of t vanishes  
" entirely, and the planets die with their  
" mortal Bodies.

" Each End proves its beginning, viz: what  
" a Thing has been in the beginning, it must  
" be at the End

It follows then truly that the last matter of  
C is its first matter, an incombustible A  
of

of the Sun; The Heavens with Sun, moon  
and Starres generate by the power of God  
and impregnate our Earth, as the man im-  
pregnates the Woman.

The Earth as the Wile receives from the  
Heavens and brings forth every thing accor-  
ding to each kind.

It is generated by our solar A, therefore it  
is itself a Concentrated A.

The Sphere of it is nothing but it, a volatile  
of a Voracious, rapacious and destroying  
quality, above all other mercurial minerals,  
in Weight and Colour.

It is called it, because its planet Saturn  
is elevated above the other planets in  
1. Sandwicens destruction and power; for which reason it  
says that the  
Influences of  
the plants  
descend but  
do not as-  
cend. It  
is called the Sphere of Saturn, because it  
is the Heaven of Saturn destroying the other  
planets, taking them along with him; it  
is the Devourer of Instants, which carries  
along with him and devoured all imper-  
fect Metals and reduces them to a Chaos.  
Many esteem it as the first matter of  
1. Gren: Philal: the Stone, whilst it is only a Solutive.

To reduce metallic nodules into ♀,  
and that one may learn to understand the Sphere  
of Nature still better, and how to use the same,  
attend & observe.

Put the body or fine ♂ into a ♀, and let it be  
come intensely hot and blow by the blast, project  
gradually of your philosoph: ♀ or only common  
wood to cover it, and blow the fumes away gently  
with a small pair of Bellows; This method of  
prosecuting the ♂ and blowing away the fumes,  
must be continued until the ♂ has carried away  
the body of your ♂ in white fumes, and lastly  
there remains our A and incombustible ♀, trans-  
parent like a diamond.

Which is the last and first matter of ♂, the  
philosopher's A, our sperm and ♀; Thus longer D  
into ♂.

♂ can be reduced into its first principles by  
♂, in fusion, as well as the ♂ by treating it  
with ♂ and blowing the fumes away.

The Stellate Wood is our magnesia, which N.B.  
we use for purifying the metals in the A,  
because the A Separates the pure from the  
impure of the metals, and Coagulates them  
into a Stone, transparent, into the last matter;  
in this I have concealed nothing and tell you,  
if you reduce a metal in fusion, by making  
a A and by blowing the fumes of the ♂ from it,  
into

into a state of Transparency and Elixerity,  
you have then obtained an actual heavenly  
A, which fixes F and D into permanent O.

### Multiplication

If you dissolve this transparent Stone with  
its own V, which is common purified F, and mul-  
tiply it in infinitum, it is then after such  
a preparation our Stone and our Astrum Solid  
of Supernatural power.

∴ On the room of com: F, I would prepare the F  
of S according to Modestin Tauchs and use that.  
Because Tauchs and Glauber say that the F  
of the S is the most Aq, the most volatile and  
the best of all Mercuries: /

S has a Wonderful power, it is a Sharp mineral  
V, to purify the bodies of Metals of their im-  
perfections, and to reduce them into a astral  
Elysium of great Virtue.

It is a Volatil rapacious Saline -; it takes  
along with it what it can conquer.

For this Saline - or of no metallic body  
is too fixt nor too perfect; it deprives the O  
of its body, and manifests its occult power,  
and reduces it into the last and first matter

In this Last Matter of O, it can not  
operate

verate any further, because this last matter  
is an astral  $\Delta$ ; yet the  $\delta$  may ameliorate  
and purify that  $\Delta$ , and after its preparation  
the  $\delta$  is purified itself; / may dissolve and  
augment it in Virtue and quantity to a  
 $\Delta$ . / these Words are very Weighty! /

$\delta$  is a Key and a  $\Delta$ -to unlock all minerals,  
marcasites, Talks, Lincos &c. Whereof Theo-  
phrastus mentions: that they are equal  
to the purest C and D ores, that is: that  
they do contain Spiritual C and D, viz:  
the permanent or of C and D, the first  
and last matter.

$\delta$  can not take any thing from that  
permanent or, but the destructible body  
and coarse  $\tau$ .

Take fine C 1 part,  $\delta$  and  $\tau$  made into M.  
by  $\delta$  3 parts,  $\tau$  2 parts, D  $\frac{1}{2}$  part;  
put it into a good C, blow well, project  
 $\delta$  gradually upon it, and blow the fume  
gently from the matter, continue this, until  
the Sphere of  $\tau$  is vanished totally.  
you are not to understand, until the  
Smoke or Colour of the  $\delta$  is vanished,  
but until the  $\tau$  of Saturn, which is the  
body

body of the metals, i.e. the spicere of Saturn  
is totally vanished; because no spicere or  
the Sun must appear to the operator any  
more, much less of the other metals.

Nota

Elaboravi A<sup>o</sup> 1584 - 29 Maij.

Take O 1 part, pour it through  $\frac{1}{2}$ , i.e. purify it by  
 $\frac{1}{2}$ , Steel or  $\frac{1}{2}$  filings 3 parts, purify it by  $\frac{1}{2}$ , i.e.  
make a  $\text{M}\text{g}\text{s}$  full: & 4 parts purified by  $\frac{1}{2}$ , i.e.  
made into a  $\text{M}\text{g}\frac{1}{2}$  full: 2 1 part and  $2\frac{1}{2}$  part.

Take your purified O and let it melt by  
the blast under a muffle, now project your  
4 previously calcined to ashes, gradually  
not all at once, then the fine D.

The  $\text{M}\text{g}\frac{1}{2}$  full: beat to  $\frac{1}{2}$ , and projects  
this  $\frac{1}{2}$  gradually upon your O  $\frac{1}{2}$ , blow gently  
and constantly over the matter, with a small  
pair of bellows, until the fumes of the  $\frac{1}{2}$  are  
vanished, projecting fresh  $\frac{1}{2}$  gradually and  
blowing, until the Transparency is ob-  
tained, and you have the R.

Item

Take &  $1\frac{1}{2}$  ʒ, fine O -  $\frac{1}{2}$  ʒ, Steel or ♂ Filings  $\frac{1}{3}$  ʒ. Let these things melt well by the blast, in a wind furnace, project gradually Saturn of ♂ i.e. philosophic: ʒ: or even common ♂, and blow the fumes away gently, continue this operation until the O and the ♂ have lost their terrestrial Body totally, and their Aroma or Life, i.e. Last matter remains alone behind, which is our incombustible ♀, red and transparent like a Ruby.  
This tinges D in fusion into fine O.

Item.

Take O 1 part, D  $\frac{1}{2}$  part, ♀ 1 part, ♂  $\frac{1}{2}$  part, 4 1 part; and make them into Regulusses especially the ♀, ♂ and 4 with ♂, as you know.

Take the powdered M♀, ♂ & 4<sup>5</sup> and add it to the O and D in fusion, let it melt well with the ♂, blow the fumes away gently, continue this operation, until the metals are no longer metallic, but there appears a brittle mass, Red or Orange Coloured and transparent like a Ruby.

project

project this Ruby on melted O or D, let  
them flow well together, and return your  
humble Thanks to God for this great  
Blessing!

Thus you have a plain Instruction  
what Theophrastus means by his Spha-  
ra Saturni, and what can be done with  
it, which I have here communicated to  
you from mere goodness of Heart,  
and from Christian Charity! Return  
Thanks to God and do not forget  
to pray to God, for me!

Vale!

### Addenda.

Take O ore, & ore  $\frac{1}{2}$  a part, & one  
which is coppery or contains some &  
 $\frac{1}{2}$  part. pound these ores separately  
in an iron mortar, mix them, Pearce  
and wash them, that no flinty or stony  
matrix may remain there with, then  
dry the powder.

These dried and mixed  $\frac{1}{2}$  you must  
calcine or reverberate in a clear flame  
until

until they become of a fine deep red Colour,  
and until all what is external ♀ and  
volatile is gone off; this Calcination  
or Reverberation must be done by a  
clear flaming Charcoal Δ, in an open  
vessel, unlidde.

Nota

Some extract the ♀ out of Ore by an Ro  
and then immediately fix it, and think  
they have the true Central ♀, they are,  
as their ♀ is not ingressive.

During such an Extraction with the  
Ro, the wild coarse external ♀ is also  
extracted and unites and remains with  
the pure central ♀ and prevents its  
Ingress.

This impure external ♀ must be  
separated from the anima by ♂, and  
must be reduced to its last matter  
so often mentioned; because  
the fixed Solar ♀ fixes that what it  
lays hold off in the Δ.

This Separation is done thus:  
Take such an extracted foul ♀, as we  
have mentioned, reduce it into a dry ♂,  
Then

then reverberate your  $\frac{1}{2}$  Open and uncovered un  
til it is of a bright red Colour; if it is not  
become pure and soft, you must grind it in  
a glass mortar, now pour highly rectified S.V.  
upon this  $\frac{1}{2}$ , and the S.V. will extract the ge-  
nuine tender central  $\frac{1}{4}$  and leave the  $\frac{1}{4}$  behind.  
distil the S.V. from this  $\frac{1}{4}$  in Balne vaporis.

This tender red  $\frac{1}{4}$  reverberate once more  
now in a vessel, shut and luted.

Project this  $\frac{1}{4}$  in C or D.  
or reduce it to a transparency, as I have  
taught you, by fluxing it with  $\frac{1}{2}$  and by  
blowing the fumes away.

Or.

Take the C ore grind it finely, scase and  
wash it, dry it, calcine and reverberate  
it open and uncovered, to drive off the su-  
perfluous stinking  $\frac{1}{4}$  in the A;

Then take it out, when it is now become  
of a deep red Colour, fixt and soft, so that  
you can grind it with your fingers, then it  
is good.

This just  $\frac{1}{4}$  treat with  $\frac{1}{2}$ , as you know  
until it is a red sp.

Or.

Proceed with rectif: S.V. as before taught, and take the extracted pure  $\text{F}$  out of the S.V. and reverberate it in a tuted C, with flaming A.

Now take this pure  $\text{A}$ , which is one red  $\text{Zz}$ , mix it with the quicks Flux: made of O and  $\text{F}$   $\ddot{\alpha}\ddot{\alpha}$  by detonation in a C; and let it melt on a bed of  $\text{V}$  viva in a tuted C, before the blast of double Bellows, and it will become a red transparent glass, as fine as a Ruby.

project this glass into melted D, or upon other metals, such as abound in Mercury, they receive it willingly, and you will have O.

You may take your well purified  $AO^6$ , after Calcination, and  $\ddot{\alpha}\ddot{\alpha}$ ate it with well purified common  $\text{F}$ , and squeeze the  $\ddot{\alpha}\ddot{\alpha}\ddot{\alpha}$  through Chamoi Leather.

What remains in the Skin, is good  $\text{F}$ . Let this  $\text{F}$  flow, until it is become a glass, or treat it with S, as we mentioned about the Sphere of  $\text{Tz}$ , until it is red and transparent.

In the above manner you can separate every solar  $\text{F}$ , from its mineral, and after Calcination

Calcination and Reverberation, you may extract it either by S.V. or with  $\alpha$  of  $\ddot{\alpha}$ ; or you may calcate it with  $\ddot{\alpha}$  vive, Squeeze it through a Skin, and what remains behind you may treat with  $\delta$  as we have taught, then let it melt in a bed of  $\ddot{\alpha}$  vive with the quick flux in a well luted  $\mathcal{O}$ , until it is a transparent Stone; then it is our incombustible  $\ddot{\alpha}$ , tinge  $\mathcal{D}$  into  $\mathcal{O}$ .

You may also note the extracted  $\ddot{\alpha}$ , whilst it is yet in the S.V. with purified  $\ddot{\alpha}$ , and the  $\ddot{\alpha}$  will attract all the Solar  $\ddot{\alpha}$  out of the S.V. and mix therewith.

Finis

1798.

*S A L L E M B R O T*  
OR  
*A Q U A M E R C U R I I*  
of  
*P A R A C E L S U S*



A Process of Th. Paracelsus

written in old german Verse in the exqui. Style of  
that Author and seems to be genuine.

These Verses are found in an old very Scarce  
Collection of Processes, called.

Speciphraude Paracelsi mani, philosyphi  
excellentissimi, etr utriusque medicinae Doc-  
tors Manuale, i.e. Thesaurus particu-  
larium Experimentorum ex anthropographo ips-  
ius Authoris Paracelsi.

Basilea 1582. 8<sup>vo</sup>.

This whole Collection of Processes are certain-  
ly written by Paracelsus, in his very Style  
and abrupt manner, often mixing german  
with the Latin and his Latin and more so  
his german, sometimes very uncouth.  
This manuale is not found in his other  
Works, published in 2 vol: in folio.

The

The Proceſſ.

Manuale Th: Paracelsi. p: 236.

Nota

- " a Tincture can be made in the manner
- " as you make Out of Sibrio.
- " On gentle Fire let it happen.
- " Take of the hanged Thie. 1. ~~lb~~ / one part,
- " prepare him on a gentle Δ, until he beco-
- " mes white and powerful.
- " of silings of fine I take also one part,
- " and two parts of the elevated Eagle. 1. ~~lb~~
- " mix this well together, and put the
- " mixture in a C, and lute a Cover on.
- " Let it melt well in a good Charcoal Δ,
- " follow my advice, and let it cool gra-
- " dually.
- " Break the Lid off and ~~face~~ take the Mass out,
- " and ~~when~~<sup>before</sup> it is quite cold, press or Sque-
- " se the ♂ through Chamoy Leather or a
- " Linnen Cloth, and Separate the living
- " Thieff. & vnu. / carefully.
- " What remains in the Skin or Linnen
- " you must Copel with Lead on a Test.

Composition

## Composition

" now take one part of the  $\nabla$  made of the Thief  
 " or the "Thief's  $\nabla$ , and one part of the moist  
 " or running Thief, which you have made of  $\frac{1}{4}$  of D;  
 " the Body of D, and putt it into a Small  
 " Glass Groove, wherin Seal at the Tops.

## Digestion

" place your glass in a gentle Heat, the  
 " mixture is to become a  $\nabla$  or liquid.  
 " continue the Digestion until you See  
 " that it is become a  $\nabla$ .  
 " Continue the Digestion, until your  $\nabla$  dries  
 " up and becomes an  $\mathcal{F}$  or dry  $\mathcal{O}$ .

## Multification

" Dissolve this  $\mathcal{F}$  in a cold A, into  $\nabla$ , and Co-  
 " agulate it again in a gentle Heat, until  
 " it is a dry  $\mathcal{O}$ . again.  
 " This you must repeat at least twice,  
 " and you will obtain a powder, which  
 " will tinge Rogues and spices, believe me, 1: base metals  
 " and it does it in a vast quantity. and also D;

My

My Thoughts concerning this Process.

The foregoing process is certainly true, but is somewhat darker yet. It is upon the same foundation with the Works of Artephius.  
See Arteph: in Salmon; Artephius's process is in Sia humida, this is a Sia Sicca at first and humida afterwards.

In this process of Paracelsus the mixture constitutes Sal alembrot, derived from Sal allen Brod, a phrase invented by Paracelsus, meaning a Salt which gives Bread to all.

By this Sal-alembrot the D is radically opened in the C, so as to yield an animated running f, impregnated and animalled with the tinging power of D. I shall for your sake dissect the process and go through it regularly, as I have done with others.

Process.

" a Tincture can be made in the manner  
as you make oo of Dr.

This means that with these Ingredients  
viz: Er, Or and D; or D cornea still butter /  
you may make an animated Lunar butter,  
per B; & think this is what Paracelsus means,  
although

although he works not so, but begins his Labour in Gia Sicca per O alembrot.:)

" on gentle fire let it happen.

/: The Δ is not to be a gentle Lamp heat, but a gentle Δ in the wind furnace, a quiet Δ, unexcited by the blast, yet Sufficiently Strong to melt the D with the O alembrot.:)

✓ " Take of the hanged Thief one part.

/: The hanged thief is ♀, ♀ is a thief in volatilising the metals, and when he is sublimed, he hangs on the Superficies of the Subliming Vessel, like a Solid crystalline mass.:)

" prepare him on a gentle Δ, until he becomes white and powerful.

/: Sublime the ♀ by a gradual float, until it is become a beautiful crystalline Sub-limate.:)

2/ " Of Filings of fine D take also one part.  
" and two parts of the elevated Eagle.  
/: Copelled pure D should be taken; the elevated Eagle is purified Sal armoniae.:)  
" mix them well together, and put the mixture in a C, and late a Cover on.

/: Concerning this O alembrot. we find in Dr. Flempe in his Experimental System of metallurgy. a thin folio Treatise written in auncen; the, willowin;

LXXXV:

Dr. Hempt's  
experimental  
System of  
metallurgy

$\Theta$  alembrot a universal Mercurium  
for metals.

as some equal parts of  $\text{Fe}$  and  $\Theta$  in clean V.  
abstract the V by distillation, increase your  
heat a little until the mixture is dry and  
melts into a fusible  $\Theta$ .

Virtue of this  $\Theta$  alembrot.

It dissolves all metals, makes them volatile,  
and it extracts the first  $\mathcal{F}$  out of the amau-  
ses or metallic glazes, such as Nitrum  $\text{Z}^i$ ,  
 $\text{Z}^{ii}$  & C.

$\Theta$  alembrot is still more penetrating, if  
you let it run per deliquium into an o<sup>o</sup>,  
and separate it from its faces.

$\Theta$  alembrot is used thus.

Stratify your metal with 3 parts of your  
dry  $\Theta$  alembrot, in a glass Body, coat your  
body with a good Lutum, Set it in ..., and  
increase your  $\Delta$  gradually, until the mix-  
ture melts. The Body must be low and  
wide.

When it is cold, reduce it to powder; the  
metal is hereby entirely opened and re-  
solved, so that a rectified S. V. is able to  
extract its  $\mathcal{F}$  or Tincture.

If Luna cornea is 3 or 4 times stratified and melted with this & alembrot, as has been mentioned, it is greatly volatilised there by and adapted for Mercurification.

○ itself can not resist its power.  
We mean here a well made ♀ of ○.

¶ Thus far Dr. Stenpe, who was physician to King George the Second, and an intimate friend of mine, a man very eminent in philosophic Chymistry; he died here in London about 26 years ago, aged 93 years. ¶

¶ you see by this upon what foundation Paracelsus has established this process, you see likewise that Artephius his But: is a solid & alembrot, where with, by the assistance of Mts & even crude & he volatilises ○ and D and thus obtains an animated Sopthic ♀ in forma humida fiscosa, or a Butyrum Solare et Lunare, that is ♀ Sophorum duplex. See Glauber's Proserpina. ¶

¶ Boerhaave tells us from Experience that by means of But: to all metals without exception can be distilled over by R. ¶ In Paracelsi manuale p: 26i: we read the following:

Sal

Paracelsi  
manuale  
p: 261.

— Sal. Alembrot or Aqua Mercurii

Take 3 parts  $\frac{f}{z}$ , 4 parts Ox, reduce to 5  
and mix it in a glass coated Body, lute  
a Cover on it, or an alembic to get rid of the  
phlegma. Increase your A gradually, until  
it melts into a mass.

Let the A go out, dissolve this mass per  
deliquium and you will have an oo.  
preserve this oo in a glass bottle stopped close.

Take of this oo 2 or 3 parts and 1 part of  
fine D in Tilings or in Leaves, Let it dissolve  
together in a gentle heat, and all will  
be V.

Digest and continue your heat until your  
V is become a dry powder.

One part of this powder tinges 16 parts of 4  
or 5 into the best D, resisting every trial.

thus far Paracelsus.

continuation of the process.

" Let it melt well in a good Charcoal  
" A, follow my advise, and let it cool  
" gradually.

1. Sir Robert Boyle in his Treatise, Origine  
of Forms and Qualities p. Oxford 1666. 12<sup>v</sup>.  
confirms this Experiment upon D. p: 292.

He

The stratified plates of alloyed D with g in  
a D, without  $\text{O}_X$ ; he sublimed the g from the  
D, and found part of the D melted and opened;  
93. in the bottom of the D we found a little  
of fluxed lumps, which 't was scarce possible  
to separate from the glass; we found this  
mass to be brittle, of a pale yellowish  
Colour, of nearly the weight of the D.  
This Rosin of D did like that of  $\text{F}$ , imbibe  
the moisture of the  $\text{A}$ , and within 24 hours  
was covered with a greenish Dust of  $\text{G}$ .  
/. from the alloy: /

#### Continuation of the process.

Break the Lid off, and take the mass out,  
and <sup>before</sup> it is quite cold, press or Squeeze  
the  $\text{F}$  through Chamoy Leather or a Lin-  
nen Cloth, and separate the living thief  
/.  $\text{F}$  virus: / carefully.

The mass must be beat and rubbed to  $\text{F}$   
before it <sup>is</sup> grows quite cold, to prevent its  
growing moist and flatish by attracting  
the humidity of the  $\text{A}$ , then virus is hard  
in Leather or dense Linnen, to press the  $\text{F}$   
from it, carefully: /

I look upon this  $\text{F}$  to be an animated  $\text{F}$ ,  
animated by the opened D: /

10. " what remains in the Skin or Linnen you  
" must Copel with Lead on the Test.

1. This does not enter into the process, if  
you do copel what remains, you will ob-  
tain part of your D back again, but not  
all, or else your running & could not be ani-  
mated : /

### Composition

" now take 1 part of the Thief's Water, or  
" the V made of the Thief, and 1 part of the  
" moist or running Thief : & animated by D:  
" which you made of the body of D, and putt  
" it into a small glass globe, which Seal at  
" the Top.

1. Here paracelsus has left us in the dark,  
as he does not tell us how he made the  
Thiefs or mercurial V; however I believe  
that his O alembrot per deliquum, which is  
<sup>manuale p: 261.</sup>  
<sup>see what Dr.</sup>  
<sup>Hemppe has told us p: 6.</sup> a V of Se or a Mercurial V, would answer  
very well here, if it does, we understand  
the whole process. : /

1. might this O alembrot per deliq: not be a  
proper Succedaneum to Ripley's Mercurial  
V per Se? or perhaps the very same? : /

### Digestion

## Digestion

" place your glass in a gentle Heat, the mixture is to become a V or Liquid.

/: remember here what Ripley says, that his Mercurial V will dissolve common S for ever and multiply itself thereby : /

" digest until you see that it is become " a V.

/: I presume this metallic V will turn black and putrefy : /

" continue the Digestion until your V is " dried up and becomes an V or dry powder.

/: if it putrefies, nature will regenerate it; and it will become a tinging powder : /

## Multiplication

" dissolve this powder in a cold A into V,  
" and coagulate it again in a gentle heat,  
" until it is a dry powder again.

" this you must repeat at least twice,  
" and you will obtain a powder, which  
" will tinge Rogues and pious, believe  
" me, and it does it in vast quantity.

/: The fixed Medicine is to be dissolved  
for deliquium and must be coagulated again,  
in order to make it more subtil and more

pe -

12. penetrating. This is to be repeated twice more, consequently 3 times in all; and you will obtain a powder, says Paracelsus, which will tinge rogues and pious in a vast quantity.

1. I believe this powder can only tinge the inferior mercurial metals, which are 7, 4 and 2, into D, and not into O. /

1. If we were to work the same process with O in the room of D, I mean to destroy and volatilise the O by Alembrot in the L, if that can be done. We should then undoubt-  
edly obtain a Medicin which would tinges the mercurial metals into O and not into D. /

# The War of the Knights

written above 200 years  
ago  
by

Johan Sternhals Priest and Bishop  
of Bamberg.

Hamburg 1680.

with

The Explanation of His Hieroglyphics  
painted on the Glass-Windows  
of the Cathedral-Church  
at Bamberg.

translated from the German  
by S. 13:

1798

1. This is not the War of the Knights published  
in Hermetical Triumph.

¶: 86. The Lord Chief Justice pronounced Sentence  
to the quarreling and disputing Metals, introduced  
in this allegory by Sternhals, as so many Knights.  
The Judge's name was  
Mercury.

¶ says to O:

" Whilst Thou O O! as plaintiff against I ap.  
" speaks to me concerning thy nobility and nature,  
" and as I am well acquainted with Thy Origine  
" But am likewise no Stranger to the Nature,  
" property and Operation of the defendant I, I can  
" for the Sake of Truth and justice to not omit  
" to declare, that you have both boasted of great  
" Things, which none of you Separately can  
" Verify. Thou O knowest well! if I & do not  
" deal kindly with Thee and unite with Thee  
" in perpetual Love and harmony, that Thy power  
" over the diseased Knights, the inferior metals:/  
" is nothing! Thou hast mentioned my perfect  
" Knowledge of thy exalted State amongst the  
" Knights; Thou has spoken rightly, because  
" Thy nature and power proceeds from mine;  
": from the sophic or animated & / Thy nature must  
" be retrograded and converted into mine, if  
" Thou meanst ever to be of any Service to  
" the diseased poor Knights!"

Thou

"Thou D<sup>r</sup>endant O S<sup>r</sup>! knowest well that I do  
perfectly understand thy Nature and Complexion,  
I: this appears by the operation of  $\frac{1}{2}$  in the O alembrot  
in one of Modul: Fachsen's Exper<sup>t</sup>, where the Judge  
& shews his power in converting S into running T: /  
"Thou canst much less than O effect any thing  
useful without my assistance; and I & am  
a declared Ennemy to Thy External dirty appa-  
rance and Thy dirty works; therefore I complain  
firstly against you both!

Yet from a motive of Special Goodness and Friend-  
ship towards my fellow Creatures, I will never  
refuse to grant to Thee O S a power to procure  
Riches, and I have often given Thee that power,  
as 'Thou will knowest, when Thee and I did <sup>see Jackson's  
Expt of 4 35/</sup>  
I sweat in our hot Bath', and dried ourselves  
afterward; recollect then what Friendship and  
Services we rendered to Lady Luna, which we  
are able to do again, if we please.

"Which however Thou canst not do without my  
assistance. I must further tell you both I: S and O:  
that you stand both in Need of my Counsel and  
Helps, whilst I can do with very little of yours'  
assistance.

"Thou O hast said, that Thou art the true Stone  
about which the Philosophers contest; Dost Thou  
not know that there are greater, nobler and  
more powerful Subjects than Thee? and all others'  
metals

" metals, containing the 4 Elements as well as They  
" do; dost Thou not know that there is a mother  
" of all metals and their greatest Substance?  
" & Solar: /, Bismut, Dar: /, all Things have been subdued unto man!

" and Thou haughty O do not elevate thyself  
" too much, as there are Creatures of God  
" far above Thee in power and Virtue!

/: So says de La Brie to Rennefort:/

" I then, contended the Supreme Lord &, unite  
" you both & and O with a perpetual union.

" Thou O! shalt henceforth not vex nor  
" despise &, but I order Thee to make good  
" use of its noble beautiful Red Flowers  
" which & has got in his Garden, for the  
" sake of multiplying Their active power,  
" Thou shalt unite with & in Friendship.

" and Thou &! I order Thee to accept  
" and make use of the Sweet Leaven or Fer-  
" ment of O, for Their food and nourishment.

and thus They departed, united in Friend-  
ship, to be of use to all that knew them.

/: \* when a Crocus & is sown with O\*, it ascends  
in beautiful red flowers - This must be repeated  
3 or 4 times :/

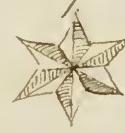
This supplement is not of Sternhaes, but has been added by the publisher, and is, plainly a different work with the MSS. left.

p:88 " aim to know the astra or the metles, and mind that for the preparation of our R. the White and the Red, you are not at first to take the Bodies of D or O; although you may if you like expensive works; but take Astrum or primum Ere Sole or Luna. / S or Bismut /

" S by his Virtue obtains honour and glory, and places himself on the seat of kings.

" The Sulphur of S is the best, because when this is united with the Sulphur of O, a certain glorious R can be made thereof.

p:89 " f. S: impure, coarse and subject to rust, yet amongst all the fittest for the art.



f. MSS. coll.

" our S is not attracted by the magnet, and our O is not vulgar O.

p:90 " put the red man to the white wife into a round apartment, surrounded with continual warmth, and leave them therein, until they be come a philosophic liquid substance.

Expression  
borrowed of  
G. Ripley:

p:90. mind to place your Vessel in warm ashes,  
" and in such a manner, that you may look into  
" the glass, without moving it, and in 40 days  
" it will appear like pitch. In the beginning  
" let the heat be easy and soft, until there is  
" a harmony between  $\Delta$  and  $\nabla$ .

p:92. The matter must never be taken from the  $\Delta$   
" so as to cool, or your work will be destroyed.

" The Philosophers Work is perfected with  
" easy Labour and but Small Expences, in every  
" place, at all times, and by every man that  
" knows it perfectly, if the true matter in  
" sufficient quantity be at hand.

p:95. It consists mostly of a Coarse  $\Delta$ , yet  
" pretty fixt, yet this coarse external  $\Delta$  must be  
" removed into the Scoria.

" But if the internal Subtile  $\Delta$  of It is ex-  
tracted, without destroying its fixt nature,  
" and if you know how to cause it to have  
" Ingress into Luna, It then gives the Colour  
" of the highest ♂ of Ducats, and its tincture  
" cannot be washed away by  $\text{H}_2\text{S}$  on the Test;/  
" because the dryness and astringency of the  $\Delta$   
" of

" of  $\text{CO}_2$  attracts and perfects the first humidity  
" of  $\text{O}_2$ , and her pores are shut up, that  $\text{CO}_2$  on  
" the Copel cannot penetrate nor expel  $\text{O}_2$ .

"But if such a  $\frac{1}{4}$  of  $\delta$  was by himself or  
"alone on the glowing Test, without metallice  
"Lunar humidity, he would at last be forced  
"to leave the place. ∴ He would stay if he had a  
Car Ferment;

Johan Sternhals.

His Hieroglyphics  
illustrating his foregoing Process  
concerning the Tincture of S.

The first Figure : My Exposition  
" a man in iron armour is cut as far as I understand  
" to pieces, lengthways. it. :/

Subscription underneath

The power of the terrestrial /: divide Steel or good  
King /: C / is gone ; his Ge- into convenient length  
neral , a Relation of the King , yet thin Lamelle : /  
/ : / a courageous Hero is / cut old watch Springs  
subdued . to pieces ; /

Figure 2.

"The man in iron armour," I: Suspend your Lamellæ  
now cut to pieces, is hung in a roomy glass body,  
up over

" up, on the Gallows, surrounded  
" with a Wall.

" Underneath is represent-  
" ed the Sea, and a fiery man,  
" stands in the Sea, spitting A-  
" which causes the Sea to eva-  
" porate.

Subscription under it  
" I have by my fiery power  
" prepared a Saline Bath,  
" composed of two Fighters,  
" for the punishment of the  
" bold Hero.

" Over this bath suspended,  
" he shall for his committed  
" Crimes be suffocated, un-  
" til the Rust-coloured mar-  
" row is extracted out of  
" his Strong Bones.

over 5 or 6  $\frac{1}{3}$  of  $\text{V}\ddot{\text{o}}$ , in  
such a manner that  
the Lamellæ are 3 or 4  
inch above the  $\text{V}\ddot{\text{o}}$ .

The body stands in  
.. over a gentle Lamp-  
heat, which causes the  
subtil acid fumes to as-  
cend and to corrode  
the Lamellæ gradually  
into a Crouse or Rust  
of  $\text{S}.\text{:}$

1. The two Fighters, an  
expression made use of  
by Basil Valentine, signi-  
fies  $\text{O}.\text{:}$  and  $\text{O}.\text{:}$   $\text{marini}$   
rectified:  $\text{aa}$ , united; /

### Figure 3.

" represents a man with a  
" Cup in his hand, into which  
" Cup he throws an Eagle.

Subscription under it

" The Sweetness of the Vine  
" is gone, Its Contrary has

/ the Eagle is  $\text{O}.\text{:}$   
 $\text{O}.\text{:}$  is a  $\text{m}$  of  $\square$  united  
to  $\text{Sea-O}.\text{:}$  This is to  
be put into highly rectif.  
 $\text{S}.\text{:}$  and is to be united  
by several distillations

conquered, in order that by  
the power of the Eagle, the  
very blood may be extracted  
from the Rust-coloured mar-  
row of the courageous.

and Copulations, until  
it is become the celebra-  
ted double animal and  
Vegetable Menstruum,  
which extracts a blood  
red Rx. out of the first  
Rust or Crocus of ♂,  
for its Subtilisation  
and Spiritualisation - /  
in the womb of com: ♂, /  
take the red or so called volat: ♂: /

#### Figure 4

"represents the Eagle, quicke  
dropping wet, flying away  
out of the Cup, and there  
remains nothing in the Cup  
but a Red ♀.

next to the Eagle is written:  
"O! I am sorry to be deprived  
of me Royal Food!"

next to the red ♀ in the Cup  
is written:  
"Behold! my Race is become  
like that of Adamah, and  
I am departed out of this  
Life."

/: after you have ex-  
tracted all the Rx.  
from the Crocus ♂,  
with the double menstr:  
distil the Solvens from  
the Rx in Bals: Vap:  
until there remains  
either a red dry ♀  
behind, or leave it moist  
and thick in the form  
of a fine deep red oo of ♂: /

/: Adamah-red ♀: /

#### Figure 5.

a naked human Corpse is  
Carried by and is placed  
into a Vault under ground.

/: The red oo of ♂ is to be  
put into a dwelling globe  
and is to be strepit in  
a gentle warmth over the

- /. D-♀/ " Two Women walk with  
" The Corpse, the one on the  
" right side looked like a  
/. D:/ " Queen, having a Silver  
" Crown on her head;  
next to the queen was written  
" the Bones of our Hero  
" are dead up! It is power  
" is vanished!  
" This Blood comes overr /: The Dp of ♂ is capable  
" me and my Subjects! to transmule D, ♀, 4 and ♂  
into ♂.
- /. ♀/ " The Woman on the left  
" side arrayed in purple,  
" sad and envelopped in  
" her garments, bears the  
following Inscription  
" O my Brother! my Bro-  
" ther! could I but die for  
" you!  
" I expected you would  
· /. ♂/ " rejoice over King, and re. /: I think the Dp. of ♂ wants  
" deem or liberate our a Car Ferment. /:  
/. D:/ " afflicted Queen.  
after these 2 women, fol.  
lived a King of a very /: a King, i.e. the Solar  
sad, afflicted appearance. Ferment  
with this Subscription:  
" my dearest and faithful!  
" I shall go with Thee to /: is to be purified with  
the the

The Grave!

the oo of ♂ as it seems:/

### Figure 6

represent a Thief, that Breaks  
into a House, with this Sub.

#### Description

"Behold! a few days are past, /: some time of digestion  
since this Hero rests! is past, since the Glass has  
perhaps he has got his been placed in a gentle heat:/  
Jewels about him? But,  
what do I see? It seems  
that this Corpse has been /: The matter is become  
put somewhere else? changed, so as not to know it:/  
Here is nothing but the  
red sweat! This might /: a red Liquid:/  
be sold as a Relic of  
a Saint.'

It is of Royal Blood, /: contains a Solar Rp:/  
and yet it is despised by /: many despise ♂:/  
many!

But if it should be found  
in my possession, they will  
condemn and hang me!

Come! I'll pour it  
out; as the Street is covered  
with Snow, it /: the blood:/ /: It will soon be congealed!  
will soon freeze, and will  
be swallowed up by the /: and will become the white  
Snow. Rp:/

Figure 7

represents

" Some passengers, one amongst  
them gathers the tinged /: Op. rubra:/  
Snow, with this  
Subscription

" This should not lay in  
the Street! It should be /: Multiplication /  
placed again in its former  
Bed, that it might be pu:  
rifed, and that with this /: the Red Op. is to be multi-  
plied with the first  $\frac{1}{2}$  of S,  
Blood the King's Crown, and is to be imbibed and  
By imbibing, may be made fixed 7 times, I believe :/  
7 times more ponderous.

This is our Works, to ob- /: the latter End of the  
tain and qualify the Sulphur allegory is dark! :/  
of S, to give him Ingress  
into Luna, in order to tinge /: from this it seems that  
D into permanent C. it only tinges D, and no  
other metals! but in another  
part of the process, the  
Reverse appears! :/  
Verum est.

Sternhals.

/: perhaps we may learn  
more of it hereafter, if  
God pleases! :/

Fines.

*D*ie

# Key of Alchenuy

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BY SAMUEL NORTON.

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1577.

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# The Key of Alchimie

These, which y<sup>r</sup> highnes heire doth see,  
Are leaves of Hermes secret tree:  
Through wisdomes love wavelie brought to pass  
By sowing seed in womb<sup>s</sup> of glasse:  
And given they are, to let you know  
The garden where such fruit doth grow:  
Elixers three so called of old  
For health of man, Sunn, Moone, Silver, Gold;  
This soile is dew'd by Imp<sup>e</sup> of Saturne,  
Whose fire Dame Maia did imbrace  
The crooked god, whom Lovinge dame did wedd  
With heat doth cause our tree to spread



# The petition of the Author to Alchimie

Alchimie, Noble muse of all most worthy praise  
 To which bring'st dame natures secret Lawes to light  
 In Sphere of princelie minde againe thy selfe  
 From whence at first thou chose to shone w<sup>th</sup> open light  
 If Love of Love alured thee to lodge in Hermes brest  
 Then fasten foot, and staine thy steps, heire is the place of rest

If care of patrons mightie hand may thee inflame,  
 Or if thou hast regard of Pallas gift for wit,  
 Or seek'st a name from princes seat to fetch thy name,  
 Alchimus greater heire in regall chaire doe sitt:  
 If Calids vertues were the mōke where at thou didst shoo  
 Draw vp thy bow hitt right our tree doth yeeld a greater fruit

If Sicilys Isle, like center set in waves wide,  
 Or vnu of comlys port in Roberts Kinglie minde  
 Dut thee provoke; in this our Isle, oh muse abide;  
 Where equall soile, but Prince unmatched haſt y fnde  
 As Pallas did for wit, the rōut of grecish dames excess  
 So free among European ſtates for wiſdomē bears y fame  
 The perſon apt, place fit, good wife goe royne y with y best,  
 With fate doth thee affigne in peerleſſ Queen to reſt;

To the most vertuous magnificēt  
and Noble Queene Elizabeth,  
Queene of England ffraunce &  
Irelande defendor of the faith &c

Frede that the Persians, both taken w<sup>t</sup> Dan.  
Inestimable love of their Princes, & with a  
vertuous regard of their dutiess; indeaboring  
them selues to shew, what affectione they boare  
to their natural lord, & King, Established a law  
among them selues, that none myght presume to  
salute his person w<sup>t</sup> exotic gauds: whereupon  
everie Subject intending to salute y<sup>e</sup> Gouvernour,  
did present him w<sup>t</sup> some of the most vertuous  
things they had: & custome, noe doubl, deser-  
ving great commendacions, and not a little  
to bee allowed of, as that w<sup>t</sup> they sheweth unto  
us, two excellent patternes; The honest and  
dutifull Persian love, towards their Prince,  
and the good government & vertues of their  
King; w<sup>t</sup> so deoxie firtys w<sup>t</sup> the love of y<sup>e</sup>  
people; Encouraged therfore by this persian  
example, and being noe less carried away w<sup>t</sup>  
dutifull zeale, then any persian whatsoeuer,  
gaving both a farre more vertuous Princes  
& a greater government, then the Persians;

A m

I am desirous to salute your Maestie, and ~~your~~  
most humblie doe present you w<sup>t</sup> the most pretious  
Jewell I gave nothing mistrusting but that y<sup>e</sup>  
selfe same causes, w<sup>t</sup> hit moved the persian  
King Artaxerxes gratesfullie to receive the pre-  
sented handfull of water settred from the  
river Cyrus, will also stirre your sugges<sup>t</sup>nes,  
not less favorablie to accept of this my hand-  
full of water; first for that the wills of the  
givers were equal, as also in that it is deuromo-  
ted from as noble a river, as that w<sup>t</sup> fode the  
name of Cyrus; In respect whereof, Artax-  
erxes caused it to be put in a gold flagon: I  
mean that this my weyting settred out  
from y<sup>e</sup> most noble fountaine of knowledge  
the great secret Elver of the cluient learned  
philosophers, by mee there presented unto y<sup>e</sup>  
Ma<sup>t</sup>, y<sup>r</sup> suggenes respecting the same by meane  
of my weyting; might be by you put up  
into the golden flagon of your understand<sup>i</sup>ng;  
Thirdly, there falleth out a chalke where by  
you to find this my travele as acceptable  
to be received, as did the persian by lew of  
more labour & studie; for the persian  
a lonlie enjoyng the King comming; and  
speedilie downe to the river Cyrus, w<sup>t</sup> bee<sup>i</sup>ng

6

neere at hand, his laboure was not great; But  
farre more easier had it beeue for mee w<sup>t</sup> Mr  
Hamerball to make a new vassage thronghe he  
Also, been to have vicked out his science from  
the dark Enigmata Semblles, & parables of a  
our writers; w<sup>t</sup> herein hem selues confesse y<sup>t</sup>  
they) Envolved it in Clouds, Excluded it in  
Proper; & obscured it in figures, so haue end  
that it alone hit be knowne to hem & to none  
other but to such w<sup>m</sup>om it liked hem to ac  
ceate w<sup>t</sup> schollars, & children; betweene w<sup>m</sup>om  
it passed from mouth, to mouth); Not wonder  
therefore shouing it sat<sup>e</sup>, & is sought of many  
& found of fewe: In respect w<sup>t</sup>ere of Ro  
daquin Comwart<sup>e</sup>) our travailles w<sup>t</sup>th his labours  
of Hercules; for as hard a matter is it for  
us to mortifie y<sup>t</sup>, as for Hercules to sat<sup>e</sup>)  
the swift stagg in the madden wood; w<sup>t</sup>ch<sup>e</sup>  
the Poets faimed did flye; As hard for us to  
plen<sup>e</sup> & rectifie our stome, as for Hercules  
to plen<sup>e</sup> Agaeus gat<sup>e</sup> of dung; Als hard for  
us to shew the bloud of our green Lion, as for  
Hercules to slaye his Lion in Memra; Als  
hard also for us to obteine his skill, & science  
Als for Hercules to conquer Atlas w<sup>t</sup> his Arts;

The

7.  
The like for gib of her labours wch are from  
the Philosophers or Poets alluded; wherein  
to shadous her art; May rather be easie to become  
by, as farr as the proverb, as to wrest the club  
out of Hercules hands; althouȝ it fortunado  
mee in maner unlooked for, to fitt upon  
the secret bosome booke of Pyrolie, wherby the  
true groundes are discovered, of why having by  
chance found so many to bee true, and little  
doubting of the accomplishment of the rest in  
I thought it but a point of dutie to reveale, u  
and upon the Secretes geere of unto Y<sup>r</sup> High-  
nes: being booke your Subject & servant  
And so muche her rather because being about  
Candlemas last in great danger by sicknes;  
at wch tyme, ther was not any one living,  
yt more greted mee to shunke on; then yt  
I could not be a meanes for reviving againe  
of that, wch had so long lain dead; In wch  
I did found such gret likeliehoods, sure tokenes,  
& strokys of practick wch forced mee even w  
sick as I was, to labor ryght earnestlie to w  
finishe the translation of Pyrolie gib bosome  
booke, Not that I thought your Luggnes, w  
unable to understande the Latine, in wchome

I know both your greate, w<sup>t</sup> divers ofte w<sup>t</sup>  
Langua<sup>ges</sup>, e<sup>t</sup> stiles, to have taken deuereate, w<sup>t</sup>  
but that a more easie way of vnderstanding  
might bee descripted for the better vnderstanding  
of the art, w<sup>t</sup> bookes I haue provided that it w<sup>t</sup>  
mugget come to your Ma<sup>t</sup> tyes handes, not so much  
for the booke it selfe, as for my owne severall  
practise; w<sup>t</sup>ch shoudt have beeene here to an<sup>v</sup>  
reved, w<sup>t</sup>ch a rigge Censure & Judgement of  
proceeding in the reft, nor haue I some heare  
are w<sup>t</sup> I know haue the same workes, yet  
have they failed in rootes, not by the faul<sup>t</sup>  
of the Author, but by their owne follies; But  
w<sup>t</sup>ch frame I leue to referr unto your High-  
nes w<sup>t</sup>at I woul<sup>d</sup> haue done; Letting that sick-  
nes is escayed & health attained; I haue in  
this volume truly set forth, much more then  
that booke contained, or my selfe at that  
time either knew or expugget on; w<sup>t</sup>ch since  
I haue in practise found out, To reafe here  
goe from that w<sup>t</sup> I woul<sup>d</sup> haue done, & so  
done to that w<sup>t</sup> now is to be done; I entred  
furthe in practise & expugget to haue proceeded  
to the end of the work, & then to haue re=  
vealed it unto y<sup>e</sup> Highnes; but being detaine<sup>d</sup>  
there

Here from by the aduite of a certeine friend  
of mine learned in the lawes; who informed  
me that my doings would come within  
the compass of the statute of multiplicites; &  
wished me to take no further fill your w<sup>t</sup>  
Ma<sup>t</sup> weare Egeron adverstised, or y<sup>e</sup> Lure  
offended in that behalf; whiche to attieue  
I onlie chose this way; to opon to your  
Highnes this art, that here by you might  
eoughly discerne, that A neither attempted  
the dealing here w<sup>t</sup> out sufficient ground;  
neither with fraud, or collusion to abuse any: but  
that I sought aloulie, that the art might take  
tate effect, and being brought to pass by  
my selfe bothe the knowledge, & use thereof:  
In the working of w<sup>t</sup> ch<sup>e</sup>, there falleth out as  
many things very delectable to the eye; so  
that it passeth throughout for manis alterations,  
& changes; as from a bodie by derivation to  
no bodie; from a solid & compact substance,  
to water, & liquors; from hard, to soft; from  
soft, to hard; from fixed, to flying; from w<sup>t</sup>  
flying to fixed; from gross to pure from pure  
to gross & so to vise againe; from heate to  
cold; from cold to heate; from oulesse to

Goules

10

Soules; from Element to element; from un-  
fullness, to emptiness; from emptiness to fulness  
from unperfect, to perfect; & thence, for ever to  
abide; In whiche alterationes, perfect is discovered  
unto vs by nature causes of all things  
vegetative bearing life, & being under the re-  
gionall orbe of the moone; so that the  
great secrete of Philosophie; aswell in supe-  
rior as inferior causes shall openly ly  
bare & uncovered before you; Insomuch that  
you shall feele your selfe furnished wth an  
inestimable knowledge of all things natu-  
rall, yea, miracles & wonderes shall you see,  
for what is see, shal wll & marvaille to see  
the hard Iron, become soft water; or the in-  
stado stony Steele of nature hidius fire  
become volatill, or flie away in smoake; or  
movinge quick-siluer, to abide in stedfast  
mass; Brittle glasse, to suffer the hammer;   
Sopner to become meditatable; Gold & Sil-  
ver to be votable; Time to remove greet  
sicknesse, & Lead in vertue exceeding all;  
To have almost the sweetnesse of sugar; w  
last of all; Minerall & deadlie poisons, to  
be some perfect medicina; All which are  
known

11  
know well whiche bee done, and are not of  
great difficultie; If thys affe fore soe in  
contrarietie in kind be brought to vays be-  
tween w<sup>e</sup>ome, there is such contrarietie,  
as discrepane in nature; as from hard, to  
soft; from gracie to liget; from brittle, to a  
bend; from vnsavorie, to sweet; from poi-  
son, to preservative; how much more easies; a  
o neare the may matters goode nish, o fil-  
berie, between w<sup>e</sup>ome there is vnto<sup>t</sup>, a  
agreement, & so in kind be brought to  
gold, o silver; o tyme, wherein we finde  
graines of gold; o silver in lead; & gis a  
write to disrobe the word of sute as  
ignorantie condeme the art for false, &  
the artistes for beguilers, o deceavers; In-  
deed deceavers are esy; A good way to a  
know the false from the true, is gis; &  
the deluders alwaie make it a matter  
of great cost, whiche true artifiters know  
to be most false, & therefore affirme it to  
be of little & large o cost, as indeed it is not  
such as any man neede to vndoe or giue  
dear fynesse for; A notyfe infallible rule  
will I give to know them by; If they bee  
tasked,

fallede w<sup>t</sup> d<sup>r</sup>, touchyng the matter of the ston<sup>e</sup>,  
 they are alwaies in Amalacunes w<sup>t</sup> g<sup>r</sup>, Avfrak  
 crude & c<sup>r</sup>. If you demaunde what menstru  
 is, many can tell, that Raymond writek<sup>e</sup> of  
 Aenstrue, but if what it is they cannot answe  
 re. You require of hem, what fer-  
 ment is they may vergass tell you gold, e<sup>t</sup>  
 Silver, But if you aske them the maner of  
 solutio[n]e, they will answ<sup>r</sup> you ignoramus, whoso  
 ever therfore is ignorant in any of these  
 thing<sup>s</sup>, never trust hym in our philosophie;  
 But to remoue suspect of minister dealing in  
 my selfe, Let they my wrigging suffise  
 w<sup>t</sup> you, from point to point it most plainly  
 set downe the ordene maner of every u-  
 tinge; Save only of the exparte, of w<sup>t</sup> ch<sup>e</sup>  
 ther shall in the end appear an estimate;  
 where by unto your drugges, yt may bee u-  
 evident, that the 1000 & 100 w<sup>t</sup> ch<sup>e</sup> the  
 common Invostors spend<sup>e</sup> speake of for  
 the performance of the art, are not to bee  
 consumed ther<sup>e</sup> in; Wherefore Guido &  
 Dixie Dixie writek<sup>e</sup>; The one saying  
 that ourfis bottoms are not to be turned  
 up; for thing<sup>s</sup> of great soft are not needfull  
 in

in our art; &e other afftemest); that  
 things of great & large are not ffreed  
 required; &e fforfe to be fiers, wch report  
 the art to be of great wft; wch alouely  
 it to be acconuolished by gods gracie, re-  
 sonable exproffes & convenient of time,  
 It refette now fhere fore that I finifh  
 wth this my endevor wch two man-  
 ners of requests, wchere in the first beſeeching  
 of god; to ſend yr Ma:tie long life wch  
 profperous daignt, to the aduantment of u-  
 gis glorie, the ſubduing of thy enemis  
 & the conuort of your true ſubiects;  
 Laſt of all & moſt humblit deſire your u-  
 luggnes, to accept in good part, the green  
 fruit of this my montys travaile, wch  
 althoughe it bee not ſo exatlie produced,  
 framed, & permed by me & my writer,  
 as I wold wih, & were alio requifito,  
 of better leiuure had ſerved, yet my god  
 is ffeat faultes & imperfections þerein  
 committed, shall be tollerated by your Ma:  
 accustomed &lementie & prudent conſideration

from 8<sup>t</sup> Johes in  
 Cantabrigie the  
 20. of July 1577

Your Ma:tie most humble  
 ſubiect & servant in  
 bonds of loyaltie  
 Samuel Norton

## The Preamble

If I shall (righte renowned, & magnificient a  
Princess) sayen in this my treatise, to a  
yet forthe less shew of the oratione contene, then  
I haue so fathy been used among the chymicall  
writters, parson, mee therfore; A besyng y<sup>e</sup>  
biggnes, neither attribute, nor imputt yt to  
excoricall; ignorance; nakedness of skille; or a  
insufficiencie of art, but rather to that I haue  
beene bound by dutie, stirred by good will, provoked  
by your infinite vertues, & alaygether warred  
away, w<sup>ch</sup> affectionate desire, & doe oueright that  
may invert, though but a litle god to bee  
acceptable unto your Ma<sup>t</sup>; hating directed my  
wurfe another way, & bent my selfe to  
another charge; Manerlie in xlaine wordes,  
& sweteres of clere, not w<sup>ch</sup> fickle voices of  
obscuring; to set downe oþer the materiall  
ourses oþer practises contained in the secrets  
of the Philosofers stone, boty for Physick,  
as also for that, w<sup>ch</sup> I found of truthe (as  
farre as I haue gone) for transmutatione of  
Metalls; In w<sup>ch</sup> doings I haue not greatly  
differ from some of the Philosofers forefathers;  
Merien the Romane noted w<sup>ch</sup> the  
vertues & earnest suites of King Calid of  
Egypt,

15  
Egypt instructed him in the science, Aristotle  
stirred by good will set bare to Alexander, &  
imparted the same to him; Of later years  
Raynold taught it to King Robert of Sy-  
cill; There it was to yr. Dugues great  
Grandfather of famous memorie King Edward  
the 4<sup>th</sup>, in whose time there were beaten,  
worn & can right well wrote, that had  
lately of wch 3 of them were favored by  
King and were laymen, the residue were relin-  
geous of wch one Falton Moul of Devizes buris  
was one; My great grandfather Master, another,  
The third our Noble George Abbot Chanon.  
The 4<sup>th</sup> Warham Bishop of Yorke to wch  
Abbot wrote his Medulla; The laymen wch  
were favored of the King; One of them was a  
stranger borne in Lorraine, the other nigh  
the middest of England, the 3<sup>d</sup> of them  
was my great grandfather himself, being  
of his service chamber, divers times an Envoy  
bassador for him, & one also that wch in  
himself bore such fortunes frownes cas.  
The treacherous Earle Grey drove the King  
unto wch he was forced to flee into Bar-  
gonie if wch is not a little wonder, why  
hee would not impart it to the King; O  
yet

Yet in his booke I finde that god was willing  
that he to; y<sup>e</sup> some great fault in hym king god  
not letted it; for in his booke after a moun-  
ting fort god saith;

The rule King Edward was nigh to  
Assume godd not let him depart fro  
But surely fyne fointlie w<sup>e</sup> great  
Will not bee together in one place  
For further see addit<sup>e</sup>

Gratia tradatur peccatum clum dominatur.

That is to say

Grace of Consolatione

Is deferred w<sup>e</sup>ile fyne fath<sup>d</sup> dominatio  
Yet bot<sup>e</sup> in his beginning and endynge of his  
booke god after a propositall kind of manner  
giveth out, that god science shall apperen  
to the Kings of England; where his words  
are found to be on this wise

Yet oure spis sciencis as I understand,

Shall greatlic ignor the corone of Englan<sup>d</sup>.

Whoso in his Land shall reigne a King,

Whosir<sup>d</sup> shall love god above almyng,

The latyn veres in the beginning of his booke  
be to many & to long to be recited,  
but that w<sup>e</sup>it<sup>d</sup> A most of all to firs<sup>t</sup> to come  
To p<sup>r</sup>ess, it best w<sup>e</sup>it<sup>d</sup> god intimates in

17

þis 6<sup>th</sup> chapter wþre speaking of þe wi-  
þtne to be revealed to þe kings of þis land  
it shall be found þis hant;

By þis fortune, & by þe grace  
& a woman faire of fate

And weþt know þat Oh Queene! whether it be  
þy selþe or noþt. I write not þis unto þy  
Mare, þat þe meane þere by, to present my  
selþe as able to performe it, alþough þe þe  
it may be by þy Mare licencid from danger  
of law. & in the mean tyme, þis myn  
writing, weþt see a ferme clavis Alchimie,  
þat shall serve instead of a key, to open  
discover þe philosophers writings, practices,  
& locked þy sentences; weþt þerof have so  
þorþtly locked þy, vnder a mantle of phi-  
losophie, to þe intent þat it might bee kept  
close, being a þing of þe great vertue,  
þat com from þe rido vulgaris þat; as also þt  
it might not bee attained, of þe vngodlike  
& wicked persons, or attayned by þurðe  
þrifed minnes, as also vsing it to serue  
þeir avarities, or seeking þem by to accom-  
plish þeir foulde devises; would be ledde  
to runne headlong into a thousand outragies  
& mischiefes, to þe great abusing of þe old,

Leaving

leavinge the displeasure of God, causynge the  
 effusion of blode, & ruine of nations, w<sup>t</sup>  
 Subversione of Estates; and therfore right  
 f<sup>c</sup>re there were that wrote so plentie, or  
 disclosed ouer so practicallie, that one might  
 have founde just cause to blame him; as it  
 rare to finde a blake swanne. Althouge even  
 Monarchs like, yt selected Alexander to reu-  
 prove Aristotle for want of Secretrie: As  
 little cause had also Dreyfes they w<sup>t</sup>rayed  
 that note of imperfectione of Lullie of w<sup>t</sup>ome  
 it is written Cui claudit sua dogmata nulli  
 either art p<sup>ro</sup>ad my grandfater to confess A= =  
 rachagoras in that respect for a gentle man  
 the first I am f<sup>c</sup>re if they had received no  
 more secret instructions from their m<sup>rs</sup> by  
 mouth, or els had a had no greater knowledge  
 before hem they had from heire worke; Alex-  
 ander shoud never have needed to finde fault  
 w<sup>t</sup> Aristotle his w<sup>r</sup>, nor Oppinas Alerton  
 to have denled Arachagoras so gentle a n<sup>t</sup>  
 nor f<sup>c</sup>re to have rayed that report on Raimond  
 Argote writing ys they speake plaine, yt is to  
 telle, w<sup>t</sup>ch of them selues beside, are able to  
 understand, as one brother may another; And  
 surely in my opinion, ys in any place he  
 was

19

was overplaine, it was in these booke, first  
in his Exhortation to King Robert,  
clid in his Majestie, wch arched wch he  
worck of gloriatiōnes, & his booke de testa-  
mento & Codicilio, wch he ſeare to bring  
into water ready for separatiōne but fare  
wthout comparison, it the transparent ſtore,  
wch of þe ſo largelie intreated in his ſirst u-  
booke de quintessentijs; & in þe canons; But  
ſeing we are now entred to speake of þis  
worckes, that here by posteritie myȝt bee in-  
ſtructed; there is none that have deserved  
more commendac̄ōnes & loues, then have  
our owne Countre men; of wchome, I will  
name two, þe, & George Dixlie; wch of u-  
worckes þe Judge were by some divine pro-  
vidence of God left to þe ruing of þose  
excellēt arts; that þey shoule not bee u-  
ȝiden, & lie dead amon a ſuc̄ few, as  
pleased god to ſtirre up for the attainment  
of þe ſame; þe vnder coulter of plisick  
taught how to handle þe base, and to ex-  
tract þe Aſteſteur; But our noble Dixlie  
regone, þe cannot ſufficientlie extoll; alſoþe  
þone þere be þat myȝt lie in deray  
against

against hym, wchome I will regrete obre to his  
 owne errors: Yet Dixit not to blame; but  
 syng as mistate Dixit, & understand hym  
 not, I take God to witness; I never yet found  
 false Conclusione in Dixit, but hat he vroost  
 ffit iustlie wchis fortes; & Egere fore I u  
 must needs say that Dixit was alone lie y  
 man: for beginning roght ha begynnes; &  
 see ceaseth not; but xlaintie sheweth, how  
 to beginne, how to continue, & how to finissh  
 & make perfect; And as therer is no secret in  
 the art, wchis se in xlainenesse taughte not,  
 se doth he above all the writers of the world,  
 even the secrets of gauding the ferment;  
 For in vaine is all our labour, though we  
 were attaine to the stone, if we know not  
 how to ferment it: Wchis is so rare a  
 secret, that therer too shoud never finde  
 it in any one clutche; Therer shoud al yet  
 speake wchis manie that ever came neare it,  
 whiche mee once, or twice perclere of oleum &  
 operam; till at the last better waying my  
 Mr<sup>t</sup> Dixit words, I learned to stand vpon  
 roght I was wont to fall; for see it is,  
 wchis onlie gaid geth rowled away by a  
 stumbling stone, where at men vsuallie

falle

felle, & hath made the ground levere; alonely  
 Ptoleie hath the vertue of the vegetable stone,  
 of the mineraall also he wroote right learned-  
 lie, plainlie, & well; Although he therin  
 dearely the best; from whence Ptoleie almost  
 hath it verbatim; yet neither of them both  
 reveale the maner how to extract the  
 Lac virginis or Menstrue from a lour by  
 him selfe, whiche since that time hath  
 bene noblie set forth by the learned bro-  
 ther Theophrastus Paracelsus; the maner  
 whence so bearlike, our davish Gallus n-  
 wlastiffes so ferre off, & baitinglie bawly  
 I may not for maneres sake, say how-  
 thing, like tweres, that bark at the Moon;  
 But now as concerning the diuinall  
 stone, I will set downe, what experiance  
 hath learned me; I have had yere in  
 maneres of receivable declared those Autops  
 to the Luggenes, in moste worke there is most  
 plainnes to be founde (& yet have they) set  
 downe nothing so plaine, but that it is  
 covered vphlosophically enough; althouge  
 shadowed or shrowded w<sup>t</sup> a more less man-  
 tle of vphlosophie: for the geodes of my  
 receivable shall shew forth the divisions  
 of

of my booke w<sup>t</sup> h<sup>e</sup> significationes of ob-  
 scure names, & voyces of art; The booke i<sup>f</sup>.  
 diuided into eight severall parts or Cate-  
 gories; Wherof the first entreateth of the  
 practises of the vegetable stone; The sec-  
 ond, of the mineral stone; The third of  
 the animal stone; The fourteene treateth  
 the fermentations; The fiftie containeth the  
 mixed stone; The fiftie, the compositione  
 of the transparent stone; The seaventeene  
 the elixer of life; The eightie, rules  
 of Alchymization or Profection; To finish  
 the last part therfore, let vs come a u-  
 little to explayne some termes, w<sup>t</sup>ch may  
 seeme at the first some what difficult to  
 understanding; Therfore the alchymistes  
 minding as much as in them lay, to a  
 doublet theire writings, w<sup>t</sup> h<sup>e</sup> obscure fore-  
 res; did not openly vse to name the met-  
 tallis w<sup>t</sup> ch they accustomed names, but  
 sometimes w<sup>t</sup> h<sup>e</sup> devised names of eac<sup>t</sup> a  
 ones particular inventione; but most com-  
 monlie they gave them the names of u-  
 laments, as unto Lido, saturnus; unto  
 Dium, Jupiter; unto Iron, Mars; unto quick-  
 silver, Mercurius; unto Copper, venus; unto  
 Gold.

Godd, Sol; ☽ unto silvers, Luna; ☉ marked  
 them w<sup>t</sup> the characters of the Planets;  
 As for Jupiter, ♀; for Mars, ♂; for Mer-  
 curius, ♃; for Venus, ♁; for Sol, ☺; for Lu-  
 na, ☽; Lead also is by Rodaquinus named  
 Capricornus, being burnt or calcined  
 they call it Minium; so write Mar-  
 agras; Nine calcined they name ~~heat~~  
 Ceruſi; Iron Crokeferr, or Crocus Martis;  
 Quicksilver calcined w<sup>t</sup> corrosive water,  
 retinaculum; o. w<sup>t</sup> deit o pulverized corrosive  
 Sublimate; Copper calcined is Adust; gold  
 or silver, Calces prepared; More over, w<sup>t</sup> open a  
 they mount to fyde the materiall of the  
 Vegetale stone; they then termed the  
 Lead, Lead of Philosophers; o brunt cal-  
 cined, w<sup>t</sup> they afore termed Minium they  
 againe called Adrop; o the gumme w<sup>t</sup> to  
 vegetable wort proceedeth of that matter; in  
 they call Sericon; The oile w<sup>t</sup> proceeded of a  
 great Gumme Meftrine, Moreover they term  
 med the Gumme, the green Lion of the  
 Philosophers; o this Meftrine is called the  
 blood of the green Lion; The liquors w<sup>t</sup> pro-  
 ceed from that, they have the names  
 of Elements; for imitating the Lawes

. and mort<sup>e</sup> nature, wee see þer operationes bet  
 fore vs, as a vnatr<sup>e</sup> frame of nature; for as  
 þere was fower elements diuided out from  
 þat, wþt<sup>e</sup> is fermed þm<sup>t</sup> out of our n  
 urine yle, wee divide, or severall fower sub  
 stances; wþt<sup>e</sup> wee call elements, of wþt<sup>e</sup>.  
 þt<sup>t</sup> wþt<sup>e</sup> self<sup>t</sup> wþt<sup>e</sup> most rent fire; we  
 call aire, or ardent water; þt<sup>t</sup> being sevnd  
 þt<sup>t</sup> rectified upon his earth, þt<sup>t</sup> himself  
 Pannond his Lunarie, þt<sup>t</sup> oþre water or u  
 liquore, w<sup>t</sup> is more weak, & of couler more  
 wþt<sup>e</sup>ish, is þt<sup>t</sup> floud, or a cleare; þt<sup>t</sup>  
 red Liquore, w<sup>t</sup> is of yotainish couler, or u  
 lorne wþt<sup>e</sup> more decreasid, is counted þt<sup>t</sup>  
 oþre as fire; þt<sup>t</sup> w<sup>t</sup> remant<sup>t</sup>, is called  
 the earth or stony, Sulphure of Nature, is þt<sup>t</sup>  
 salt or sublinid liftid up earth of bodies,  
 after þt<sup>t</sup> coniunct vntersaction; þt<sup>t</sup> bodies  
 are þt<sup>t</sup> melleas; Þt<sup>t</sup> Sulphur, is also u  
 named foliate or congelate; wþt<sup>e</sup> sulphur  
 being dissolued into oyles, or liquors, are u  
 called oyles incombustible; & verticallie þt<sup>t</sup> u  
 oyles of gold or silver; wþt<sup>e</sup> is þt<sup>t</sup> ferment  
 of þt<sup>t</sup> stone; Lithie being assynd to oþr  
 oþt<sup>e</sup> wþt<sup>e</sup> þt<sup>t</sup> yfies of þt<sup>t</sup> world,  
 þt<sup>t</sup> yfies figuratiue lie adayt þt<sup>t</sup> same names  
 are

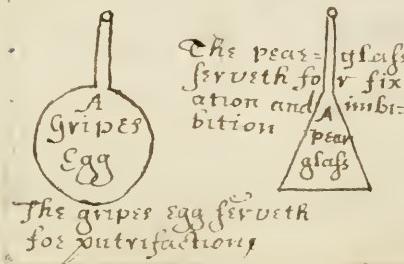
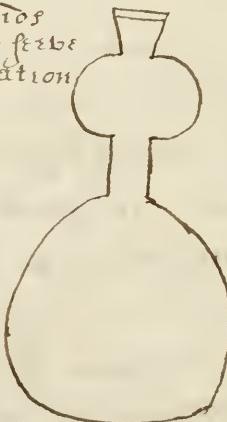
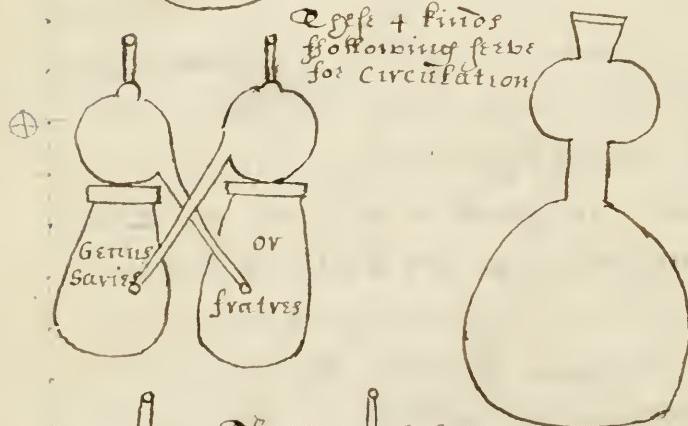
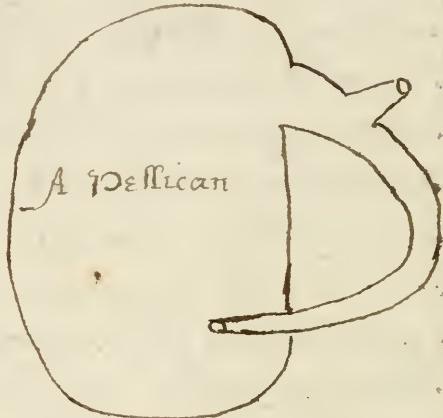
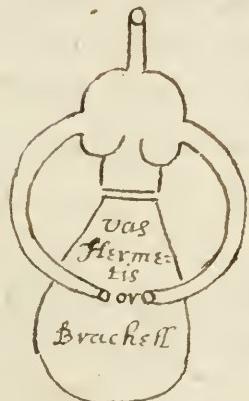
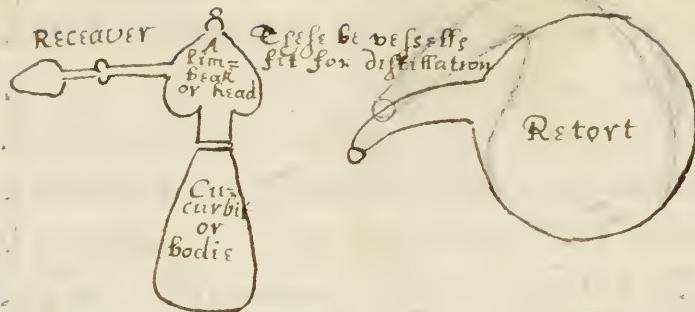
& are called the ligges of the ston for as the  
 sume of moone are ligges to the world &  
 besides give Influente in creatures; so the  
 fermentis are ligges to the ston giving it  
 this thefe influence, More over it is also called  
 the soule; w<sup>t</sup> quicknes) the whole ston,  
 for as the soule in man, is cause of quick-  
 ness, motion; so the ferment are quick-  
 ness & moves of the whole ston w<sup>t</sup> heat  
 w<sup>t</sup> it can never bee dissolved; and ther  
 fore w<sup>t</sup> say, Aoyne bodie, soule, & spirit;  
 By bodie we meane the Sulphures, or elſt  
 the alterate culthes; By soule the ferment;  
 By the spirit the Quinte w<sup>t</sup> her w<sup>t</sup>  
 ice redde; The clare, ardent water, Lac virginis,  
 or Lunaris, is the w<sup>t</sup> her Quinte; The oyle  
 or fire is the redde Quinte; Wee have alſo in  
 this art 4 fires, Namelie fire of nature, a  
 fire againſt nature, vnatuarall fire, &  
 Elminentall fire; fire of Nature is the li-  
 quor extracted out of the bodies; Namelie  
 the aires, Quinteſſence, or Lunarie, & is ca-  
 led the fire of creature, in that it is agree-  
 able, & Amicable unto all bodies; And for  
 that it conforſeth things corrupted by  
 fire againſt nature; The fire of Na-  
 ture,

Nature, is also called mercurie vegetable; fire  
 against nature is all corrosives, & because  
 they eat & corrode bodies, are called fire  
 against Nature; Unnatural fire, are bal-  
 nea, heat is uniuscibus, or gustes of Grapes, u  
 nūc fire for digesting or putrefying meat;  
 The last is elemental fire fed by combustible  
 matter; of wh<sup>ch</sup> fire we have three gen-  
 tles or kinds, & a number of species of de-  
 grees; Of wh<sup>ch</sup> the first is called the fire of  
 the first degree, & containing all degrees be-  
 tween Lent & scalding, is the moist  
 heat of water, called Balneum Maris; The  
 second is the heat of elches, which is a  
 dry fire, & its gradations is from the be-  
 ginning to the end, double each degree of the  
 heat, until the height of distilling heat;  
 The 3<sup>d</sup> degree is the heat of sand, whose gra-  
 duations are from the distilling heat, unto  
 the highest heat can be given; heat is un-  
 till it be all fire hot; The first degree of  
 fire is apt for digestion, putrefaction, re-  
 vivation of elches of water, & circulation, &  
 w<sup>ch</sup> dissolution, & rectification; The second  
 degree of fire serveth for some rectifica-  
 tion, distillation, & coagulation sublima-  
 tion

sublimation, & other calcination; the fire of  
the 3<sup>d</sup> degree pertineth to the extraction of  
oiles, corrosive waters, precipitation, & things  
to bee done raised w<sup>t</sup> the extremitie of fire, al-  
moste greate created of fires, so shall it not bee  
necessarie to say some w<sup>t</sup> of waters &  
earths in the vegetable stone, As toughing,  
fication, dissolution, vegetoxysitall putrefac-  
tion, & multivolitation (extret for prepara-  
tion of ferment) wee use no other waters  
but our mercuries w<sup>t</sup> the 3<sup>d</sup>; In the  
minerale stone. I meane out of Ar. vi: or  
quicksilver, wee onlie use his proxie Ele-  
ment to all purposes, for alteration of bodie,  
and in other minerales works, wee use the  
greate water of fundrie compositions, as shall  
appere in the mixt stone; To speake of  
earths, the first of the vegetable stone, wee  
gave twaine, yet bothe come out of one  
matter; the first is that, w<sup>t</sup> he remained  
before the draught of the minister.  
The other is the residue w<sup>t</sup> he remained  
in the bottome of the glasse after the separa-  
tion of the Elements, & it is called the earth  
of the stone, or the second Blacke Earth;  
The earth of the minerale stone is all one  
Earth,

Earth, & remaineth) after the extraction of the  
Liquor, where must be separated; All corrosive  
waters be lightly made of one, or some of u.  
The following; Salt prepared, vitrioll, com-  
monly called oxperes, or the greenish of  
fooles w<sup>t</sup> vitrioll, being evaporated, Is tem-  
pered vitrioll vitriole, Salt peter, or Nit-  
ter, Sul Armoniac, & Astume, w<sup>t</sup> the  
w<sup>t</sup> these corrosives, are the bodies corroded  
to elyders Alchimie, or else w<sup>t</sup> Ar. vi: u  
called Aroe, or w<sup>t</sup> the shaxe vineyer, other-  
wise called the water of the sea; w<sup>t</sup> this is  
of the water of the sublinit, where w<sup>t</sup> the  
bodies prepared, are soone dissolved to serve  
for Minerall ferment; Of furnaces, I shall  
not neede speake so freat, w<sup>t</sup> the contructures  
shall in the end of the booke bee claime lie a  
set forsy, But seeing that of Necessitie, I  
shall be driven to speake of vessalls, ye shall  
not bee inconvenient, for better understand-  
ing, as well as for knowledge of varieties  
of vessalls, to expresse bothe their severall  
formes, & staines, w<sup>t</sup> done, our vegetable  
Creatur hat<sup>e</sup> sit beginninge

finis



For recipients of other sort  
 like Epingles; wch are but  
 common & knowne to all  
 men. I will wch shew other  
 vases here, and so an end  
 of my preemble

30

Heere beginneth the Treatise of  
The Keye of Alchimie o' firs<sup>t</sup> of  
the vegetable stone.

Herines <sup>are</sup> great fakir <sup>or</sup> Printe of chymicall <sup>Ex 46</sup>  
Philosopheres, after <sup>the</sup> god in <sup>the</sup> beginning of <sup>the</sup> v.  
Fabula Smaragdi set out the werkynge of the v.  
art, commynge to speake of the materialles of the  
philosopheres stonye; <sup>the</sup> which was to take the  
stone Animall, Vegetable, o' Minerall; Of the Ani-  
malle, o' the Minerall shal be spokyn in <sup>the</sup> due  
place, & the mean time we will handle the  
Vegetable; And although the philosopheres gave a  
ascribed divers stondē devises, ratgee to <sup>the</sup>  
berthen to disclose the tyme <sup>of</sup> her of; Als  
Garland in his 14<sup>th</sup> chapter, Quia ex succo triū  
herbarum simul coniunctatum <sup>Sic</sup> mercuria-  
lis, Portulace, <sup>Marijnæ</sup> Lac facit, o' chelidonice; -  
W<sup>e</sup> see as <sup>he</sup> meaneth <sup>the</sup> tyme of bodies, Sol &  
Lune; Lune by purflame, by chelidonice Sol, <sup>and</sup>  
close ouerleing, <sup>the</sup> he made <sup>the</sup> learned soet.  
Garland somē that think hem selues right  
wise, to seeke it in herbes & plants; Als <sup>he</sup>  
writeth Egomas Morton in his 4<sup>th</sup> chapter  
talking w<sup>th</sup> Confus; Not knowing <sup>the</sup> cause  
w<sup>th</sup> it is called Vegetable, for alonlie are  
trees, herbes, & plants, vegetables; And therfore  
may

may it easilie be sticted on his wife; More  
thing giveth that wch it hath not; Vegetables  
have not metallic vertue, ergo &c; & thas  
the parts are not to be denied, & yet to  
be distinguished; Vegetables are not used in  
the stone to give any metallic vertue,  
but onlie to serue for preparation of metals,  
that thereby the vertues may bee the better  
extracted; & yet using the selle same reason,  
it woulde prove that some vegetable giveth  
ingression to metalls thus; That notwithstanding  
it may give to the stone, vinnegar consisteth  
of the wine, & hath vertue ingressive; Our  
vinnegar vegetable may give ingression to  
the stone; wch if thus prove, the spirit of  
the stone, giveth ingression to the stone,  
The spirit of vinnegar is in the spirit of  
the stone, Ergo the spirit of vinnegar ioynd  
to the spirit of the stone, giveth ingression  
unto the stone; & therefore water, & vinnegar  
the words of Marie, The water is the Men-  
strue drawne out from him, whiche consisteth  
of double spirit, that is of vinnegar, & of  
himselfe, in his vision againe

Bisontem vidi rubrum potare liquorum  
vuarum, donec viscera rupta erant.

28y

By this know her meaneys, red lead that is in  
 Adrov or Minium or Saturene, or Caputorne or Quer-  
 scissus Antimonie; Of whiche vinnegar distilled is  
 ffe vegetable, Quia ex vite est; Take therfore the  
 base afores named, & so fist everie vynell weiget  
 vynell on a gassell of distilled vinnegar, & set it in  
 a coole place for 3. 4 or 5 daies; every day stir-  
 ring it 4 or 5 times a day; & after ffeat fil-  
 ter it over, wth a woslen clothe of flannell,-  
 into vessells or bodies of glasse; so long, ffeat  
 ffe matter may be cleare & crystalline; By  
 whiche meanes, ffe bodie is now become no bodie,  
 but brought, or reduced into ffe first matter,  
 into a viscous matter, wch of it was in the  
 bowells of the Earth, ingredito; And thereon  
 avetyly, by Philosophers in ffe meteors, there  
 is nothing alreade extant it be brought into  
 ffe first matter; Betwixt ffe food-drinkes so  
 fast, ffeat ffe bowells be all burst, therre wth a  
 woe made spiritum liquidum; therre onys ffecty  
 Guido, ffe first matter of our stony, is viscous  
 water, made ffinne in ffe bowells of ffe  
 earth; In a other place also: ffe first mate-  
 ter of our stony, is water Sulphurous, & mee-  
 cureall: ffe wch is alwaye signified by the  
 wordes of Arnold wch ere pe faite, Scient Ar-  
 tificie ffe

. Artificis & Let the Practiters of Alchimie understand, that the kinds of metalls be not  
 transmutated, except they bee brought into  
 their first matter; & then may they be al-  
 tered into other kinds, then they will be at  
 first; Agreeing w<sup>th</sup> him selfe the Philosophers  
 Marchamach Corpus habet liquifiri in materialium  
 suarum primarum; The bodye ought first of all to  
 bee made Liquide; into its first matter; w<sup>ch</sup>  
 is our first solution, in preparation; Now  
 w<sup>ch</sup> the philosophes term (solutio prior) of  
 w<sup>ch</sup> shall passe after be broken; But because  
 in this solution wee have a great deale too  
 much bruyere, w<sup>ch</sup> wee siche not but raz.  
 the vse as a meane to draw our quinque  
 water, from the Lead; we heare fore plante  
 this water over a slow fire on a brefe,  
 that the superfluous waterishnes of the vi-  
 poration negree, may be so Evapored away that we  
 may find the extracted matter of lead draw  
 ne out by the vertue of vineger; for so  
 are we taught boty by Tytlic, & I<sup>e</sup> ac-  
 toring boty in that point, touching the prepa-  
 ration of the base, whereof his wordes are  
 Iesus, vapor away the vineger upon a  
 Lent fire, untill an Oile thick & viscous  
 remains

·renance in the bottome, like liquid vitriol; wch  
substance bringe unto, becominge of greene &  
yellow; It wch I finde written in, Tabula &  
Scientiae maioris the woodes; In primis habet  
tur in Leone: nostra viridi vera materia & cui  
us coloris sit, & vocatur, Adrop, Aroth aut  
Durnech viridi; ¶ At first point is to finde  
out the true matteriaſe, & what colour it is,  
wch is found in our greene Lyon, & is called  
Adrop, Aroth, or green wench, wch wood is by  
John Farlond Counted to bee vitriolum virid  
ale, green vitriole, oldy therfore Chalcis spea  
keth in an offexlate, & calleþ it vitriolum  
Aroe, to give men to understand, wch it is,  
& that it was not meant to bee green vitriole;  
But to retorne to our purpoſe; When ther  
our quinque of Sericon is perfectlie doulter  
Let it be ground into as small parts as it  
may, & so putting it into a bole of glaſſe &  
never exceeding above the proportion of a pound  
at a lime, Lute too the ſeo, or Alumbet ver  
y ſure, & fast; fo that no breake may  
exeire or breake out, wch being done; put to  
diftill in a ſand fire, and make diftillation  
firſt wch a leſt fire, untill the ſuuerfluous  
waterishnes of the vimeyer, gave no ſharo  
nes

shaynes from hente let it be parted, & lu-  
 tning ther to anotcher great, or large retainer,  
 intreake the fire, & then the wite smoke will  
 leymme to ascend, & so falling come to the  
 bottom of the glass in the oyle; Continue ou-  
 tilation this distillation for the space of 6 hours, &  
 so you shall receive a red humour or ther  
 abouts in coulor, wch Raymond callt. is.  
Hincinck Menstrue, & it our & vegetable;  
 Of which & Geber pronounced these wordes,  
 Prima materia corporum non est & vulgi, sed  
 est vapor virtuosus, et humidus; The first  
 matter of bodies, is not & common, but is  
 a vapor virtuous, & moist; for we write in  
 commone philosophie; That ure condensio  
 becomes raine; So the condensio aire or  
 vapor of our base, condensio in the pecto of  
 our Alimbeck turneth into water, wch is o.  
 Menstrue or & vegetable; Not unaptlie there-  
 fore finde of set downe in Fabiola scientia  
 maioris; In secundi similiter habetur qualis  
 ter corporae solvuntur in Ar. vi: philosophorum  
 in Aqua nostris, & fit unum corpus nostrum;  
 It is likewise the second work to have, or  
 finde out, after wch set the bodies are dis-  
 solved into Ar. vi: of philosophers; & cut is

into wates of our S. & so be commyngh) one only  
 new bode: Guido the Philosopher, speaking of a  
 ffe + workes, sayd in his treatise of his art,  
 (saith) that the first work is that the dissolu-  
 tion of the stonye be done by the devotion, & see-  
 shynge of elements; Alainelie that the Alumen  
 be drawne from the bode, To the same effect  
 writeþ Parmenides; Primo solvit Lapidem in  
 sium pum, And a little after expressing plainly,  
 what he meaneþ, sheweth what must bee i-  
 dissolued, See grossum, in Simplum, the gross sub-  
 stancie into the fine Duenech, into menstrie  
 or chrysotis; But more xlainelie Zenon writing  
 of the seconde work, although he sett it downe  
 for the first work; Wherefore note, that verie  
 few Philosophers ever spake of the solution in  
 separation; Or therfore counted the solution  
 in drawing of the menstrie, to the first  
 worke, whiche they terme solution prior, There-  
 fore saith Zenon in Alchimico, opere oportet  
 that is It behoveth first of all in his workes of  
 the stone, that the bode, soule, & spirit, bee  
 mortified & drawne out, bringe that offe wiche  
 in his art at yeadeth no fruit, aforre it be  
 mortified, But the separation of elements  
 is of mortified bodies, & the effect of every  
 Element

Element is set forth); wherefore if you will make  
the Elizier, it behoveth you to solle to dissolve  
to dissolve the stone into elements; for so in  
immortall the words of king Hermes in his  
second treatise scito fili ~~et~~, know therefor  
my sonne that our stone is of manie names,  
of sundrie controllers. So that it ~~is~~ is ordained,  
is made of 4 elements <sup>we must</sup> in its substance, & cutt  
into ~~small~~ members & straungers to sequester  
& to mortifie their parts, & so convert them  
into the nature of that is in them; where-  
fore saith our Riwale the second worke is the  
judging & cleansing of the stone, ~~which is~~ is  
done by rectifying of the Elements, manie times  
in separating of the Earth, the water, & the  
clay; & the intent whereof it is done;  
Appareth in the words of Basius the哲學家  
per, & in the second worke of Guido: Quasius  
latus; In the perfect masterie; Stones never  
receive or abyne one wch another, except they  
be long <sup>bodie</sup> before, for he receive not the  
Spirit, nor the Spirit the bodie, before; So  
that the spirituall be made bodily, & the bodily  
be spirituall; we cannot bee; Except they  
be first most perfectlie cleane & purifed  
from all other filthynesse; Guido calleth it p. 12  
<sup>Second</sup>

Second mortke, that the stout may be exfifed,  
 rectifying of the Elements; Namelie in a  
 Separating the menstrene by Elements; wh<sup>e</sup>  
 is the wbole mortke after the wbole menstrene  
 be exftracted, understand therfore that upon  
 the drawinge out of the menstrene, ther  
 remaineth beynge in the bottome of the glafs  
 an earthy sorne what blackish like unto soot;  
 Wherof Guido to the bequiring of foolcs willeth  
 to be cast away; wh<sup>e</sup> earth is yet to bee in  
 new handes; that theron may more of  
 the menstruall Liquor be drawn; so as yet  
 faine) Crystall the best of the fire remayne  
 beynge; they distillation attaynished, that  
 it be doo, take of thy yedo, & take the mat-  
 ter afore named, out of thy glafs, & put it  
 into an earthen vame, upon a few coales  
 to saltine, for the boate of one halfe yoon  
 until they become of shoulde bruyer like god  
 or yellowish, & so are they suffitientlie  
 saltined, wh<sup>e</sup> is the saltination of the feres,  
 Take therfore aboute weiget of hem, &  
 put hem to a gallon of Distilled vineger,  
 dissolve, stirre, filter, vavor, & distill ab afors,  
 twice

twire, or fyrite; ffor ffor as yel, the best  
 of the fyre Elemente lieth yel beginde u  
 golden in ffor blake earth, whiche is callen  
 ferru Negra prima of whiche wee aforesmide  
 of this drawing of Menstruall saltinato  
 of the ffor; ffor the yngiloxys: first  
 dissolve; ffor is by base in Menstruall  
 saltinale, ffor is by blake earth ferre  
 named by. The Menstruall or vegetable & being  
 on ffor wiche extracted, & ffor thou last  
 by <sup>roole</sup> separation determined, thus loode into  
 by naturall Liquor, then accordinge to ffor  
 doctrine aforesaid, thou must on ffor forth  
 proceede to the Separation, & Testification  
 of Elements, whiche separation is diverslie u  
 given out of yngiloxys; And ffor by my  
 selfe; The proofe of whiche ffor deare  
 lie bought; ffor ffor by I lost all my quanti  
 tate of white ffor in seeking of the  
 Lunarie after ffor manner, ffor ffor whiche  
 I founde, thinking it to have beene exiles  
 owne manner of separation was but a  
 note of Separation by myselfe taken out  
 of the works of florulani; And therfore

20

þere for I admonish to refuse þat way of  
þe severation; & follow þis way; wch Aristotle  
set downe, as from þe chyngement of Aristotle  
þt know to be ryght þreue, & godly; &  
þere fore (expertus loquor) wchis) severation  
is allowed by Hermes; saying, Cum habet  
vis ueram ab igne, wen you shall gave þe  
clayes from þe fire; wch are þe two be-  
tues operatiue (so termed of Aristotle) it is þis  
wchis brought to effect; Take your liquor at  
þore said, þut it into a gryves egge & stowxmy  
it verie & lof, þlate it in þalme; þere to  
digest, for þe space of tenuem dices, þat done;  
Take out þis glasse & þut þis digested mat-  
ter into a bodie to distill; Lute þis glasse & lof,  
& þis reciper, so like wchis, & draw þis water  
in wch an easie fire, & þat wch þen ryseth  
wchis most leuit þeat of þe bate, is þe  
Aire or burning water, termed (Aqua Ar-  
dens) wchis must þis air; þower one or  
two drops þerof into a spoune, wetting  
a linnen cloþe þerein, þut a candle þere  
to, & wch þe flame provoke it to burne  
& if it burne not & lean away, distill it  
by

by it selfe in an oþer bodie Luted as a horȝ  
oþ that wyl not burne, but bydetþ in  
þe windoe, þerow þat a way): for it lyþ flouds  
or faint water, oþ so oþ 3 or 4 tyme, oþ  
þat wyl burne keþ it, oþ distill it over  
þt tyme more wyl make þy Rectification  
in þe wþole; But if þe last two tyme  
were done in ashes, it were a great deale  
þe better for it; In þat it will make it a  
þe hotter; oþ better able to worke; And þus  
is þe Ayrie Element seperated, rectified, oþ  
exgaled vñ into Quintessente; so writeþ Alci-  
lie, whiþ is then to bee kept in a glasse & close  
sealed; This done In þe same Barre exgale  
þe floud, þat is his waterie substance; wyl  
is not as þe clere is, of pale waterish Coloure,  
but of Coloure vnder wþit; Distill this till  
þere bee in þe bottome or grounde of þe glasse  
a substance black, Liquide, & thick; And so we  
have we another Element of þe water, þat  
burneth not, but extinguisheth fire; wyl  
water take, oþ put vpon the black substance  
mungling þem wþ together, oþ shut þe  
vessalle, oþ let þo floud to digest in  
Balnes,

12

Balues & daies; that by Elements may be the  
better separated; And when done, proceede to the  
separatione of the water, oyle from the  
earth; Then with a most strong fire of ashes, or  
or sand exhalde the water, untill the said  
substance remaine blacke, & deale in the bot-  
tome of the glasse Poyces earth, is the earth of  
the stone, or is that whiche before termed Ferru  
Nigra secunda; The water & oyle wch were from  
the same afore drawne <sup>to</sup> get her, separate in the  
chet fire of the Bals, untill the liquid oyle  
remaine in the bottome; Whiche lake oyle  
apart in their vessailes; for that you have in  
the 4 Elements separated separated one in  
from another felicit water, fire, aire &  
earth; Also thus is the stone extracted from his  
originall filte, by separation & rectification  
of his Elements; But if anie will proceede to  
goe further in this separation of Elements;  
to Create Ramondus Lunarie; Then follow  
this way of Aristotle, If you like these; for sayd  
are they whom other mens Ramond doe make.  
To be ware seeke not many wise to calcine  
the black earth before said into white, but  
Calxine

Calcine it from his blackness to some fairest  
 Colore, in a furnace of Reverberation; Then  
 make it subtil into powder; and theron with  
 Your water ardent afore said; & so distill it  
 from the earth in aske fire 7 times, & therie  
 time warminge the earth, as afore. & so wee  
 have that water, w<sup>ch</sup> Raimond called his  
 Lunaris perfectie rectified; Cf w<sup>ch</sup> se sait<sup>s</sup>.  
 Then is Aqua ardens perfectie rectified, w<sup>ch</sup>  
 come from wine; By vertue of w<sup>ch</sup> all boodes,  
 are dissolved vntyned, & purifid, & the Elements  
 are divided, & the earth is exalted into a merr  
 twilous salt, by his vertue attractive; Then  
 that shalke there is any other water is. a  
 foole; & ignorant & shall never come to effect.  
 This farre extens the wordes of Raimond, w<sup>ch</sup>  
 the accomplishment of Guido his 3<sup>d</sup> worke; w<sup>ch</sup>  
 is the cibation of the stone, Whiche see saies,  
 is done by imbition of water, that it may  
 be made perfect Aqua vita, by Rectifying  
 of the earth, w<sup>ch</sup> water; Herines agreeable  
 in these wordes sweating of the sainte earth  
 Rectifie the like sait<sup>s</sup> see on his earth cal-  
 cined; for then you neede not care; if that

45

" in this stone, bee a little of the earth), soe  
" even as a little leaven doth ferment a great  
" deale of peyst; so a little of this earth, wch is  
" in this stone doth suffice for the conseru-  
" acion of the whole stone, These woodes hew  
in this concoction, vpon the woodes of her-  
mes, & Aristotle, saith: "ye need not care  
if in this olde substance, (of whiche wee afore  
tyme) there bee a little vertue of earth, wch it  
takeþ from it, vntille it is rectified vpon it,  
for that a little ferment ḡt: And in another  
plate, where þe shalleþ, the earth, the ferment  
of the water; taking hermes to record þe  
saþy; his source is the earth, wþout wch fer-  
ment, the spirit of the stone cannot bee made  
þerȝt; neither the spirit bee perfectlie ferti-  
fied; Nor can þe conuertment of þis ver-  
tue; And therefore wee give this water, the  
vertue of þis earth; & then þe gate þis streng  
þerȝtlike & nolike; wherefore saþy hermes,  
þis vertue is vhole, if it shall be turned  
vnto þis earth; & þen it shall be called þe  
water of life perfectlie Rectifie, & con-  
plete; And if ye shall distill often times;

Yet shall it be saued water of Lifi, wch easly  
 often beguiled the ignorant, wch taking in-  
 stead thereof Aqua vita of wine habet deluz-  
 ded themselves, & lost both labour, & cost; u  
 nreverer is that alone the common to the igno-  
 rant, but those that egyptian understand  
 the materialls may easilie lose their Aqua  
 vita, & Lunaria, as I my selfe to well know;  
 Upon these wchall, I soughe to dissolve the vnde-  
 rlay of gold; so vandered it before I founde  
 out the true solution of Sol; Let vs now re-  
 pectedoe to the thrid worke; wch is coniun-  
 tion or coniunction, that betweene male, & fe-  
 male, Agent, & patient; water & earth, heat  
 the sonne of the fire may bee ingendered; u  
 nreverer is gold so dear among philosophers; Whiche  
 sonne is heat whch is called Sulphur of Nature,  
 which is to be obtained two waies; the one u-  
 by putrefaction; the other by alteration, wch  
 will here fore create this Sulphur vpon a  
 this unperfet boode; let him follow this way  
 of Nativitie, Take of this first black earth, and  
 salting it till it bee faire, & yellow, Take  
 thereof one ounce, or twaine, according to  
 proportion

26

proportion of þe water, or Lunaris; & þere  
þou wouldest ſure quantitie of Lunaris as may  
ſtarte aboue þe earth, & so doe from 8 daies  
to 8 daies, þat it in euerie 8 daies ouer, un-  
till it will drinke no more, but þat þe  
water ſtand upon þin two daies fingers heigh;  
And so is conuincyon or conuincion made;  
And þere þe two winged or flying dragon is  
joined, wþ þe dragon without wings; If wþ  
þe fífed, or not flying dragon eateth of þe win-  
ges of þe flying dragon, till at laſt þey u-  
þerþy die together; And so riſinge againe, be-  
tome boþ one flying dragon, conuincion thus  
. made. Wherewithal as aforē in time of conuincion  
þe vessaile, or gripes egge, was in a ſold place  
but onlie loſſed ſtopped, wþ a linnen cloþe;  
Now ſcale it vñ wþ Solomons ſcale, or elſe  
wþ some other cloþe of ſtopple; for in  
þis place are Geber his woodes to be reuealed  
Evolat & ſimprimis incliferis undique rimis;  
þer otherwise þe ſpirits will flie away, &  
not rayne wþ þe bodie; I must reſt þere  
a while, to ſpeak ſome rote of alteration,  
wþ þat almoſt þe ſance woulde to runne;  
þave þat wþen þe first earth in extirpa-  
tion is done wþ Lunaris, þt is to be im-  
bited

imbibed w<sup>th</sup> his first Altensteue unexperim-  
 ted immediatelie upon the stillinge ther.  
 Ief: Now therfor on his soek: Take + or  
 & of t<sup>e</sup> earth, that remaine<sup>th</sup> of t<sup>e</sup> o  
 fame distillation + calcine it into a  
 faire yellow colour, & therupon cover  
 so much<sup>th</sup> of t<sup>e</sup> Altensteue, as may even  
 scarcely cover it stronglie, & so make  
 fast t<sup>e</sup> glasse; for t<sup>e</sup> conuincyon is  
 done; Now let vs proceede to putrefaction;  
 wh<sup>ch</sup> order is to be kept in hols; & is like  
 faire that follow<sup>s</sup> are not to be looked  
 for in alteration, as in t<sup>e</sup> putrefaction;  
 And herfore Lixley) treat<sup>ing</sup> of t<sup>e</sup> u  
 xprocesse of alteration, makes noe men  
 tion of t<sup>e</sup> goloues; But only saith, a  
 ride or turie they wortke in warme hote,  
 or dounyngill, & they abide t<sup>e</sup>it alteration n  
 by t<sup>e</sup> space of 150 daies; until syng<sup>t</sup> time  
 as that of gum, wh<sup>ch</sup> alteration shall be sub  
 tile & converteable may be sublimed into  
 subtile earth, altho<sup>gh</sup> that t<sup>e</sup> resident  
 be some what more greater; for that w<sup>ch</sup>  
 is grosser, & t<sup>e</sup>it shall remaine belowe  
 in t<sup>e</sup> bottome; & his alteration shall be done  
 best of all in a lent fire, & w<sup>th</sup> open from hence

You

You have your Chrystalline Sulphure or Salt,  
You have them matthe wch is a vt. to put on.  
vireule or wsite & lotter. That is a vt to be  
imbibed wch the two Fintures, & ioyndyngh  
the fermentes, that here on the stone may  
be had, after it is boyled wch the two virtues,  
operative; of wh chall shortly be shoken after  
the obtaining of the Sulphur. In the meane  
season let vs not vesse over that place, wch  
Paxley so plainly allegeth) for the manner  
of alteration; saying; "Our water vnt vpon  
our earthy beginneth to bubble, or seeth, wch  
arsh in an houre after it is distilled, ouget  
to be vnt vpon his Cally, namely, that the  
bodie proportionate to the quantetie of wa-  
ters be vnt to nutrification & altered into a  
Chrystalline earthy, & that wch is altered;  
may be fixed; & the rest that remaineth &  
besynde in the glaize may bee cast away) for  
damned dust; And after that soe understand  
ye that wþer as the phisochers doe vnt a  
downe many rectifications, & detoctions,  
that they doe to deceave fooles; seeing that  
it is but one, wþerke, one Labore, one vessaile,  
one thing to be quided, namely wch the  
bodie, & the spirite; And alþough in those  
words

wordes ther may seeme some discrevancie from  
some other places in that it had many rectifi-  
cations, & detracions; But it is that divers  
philosophers, have after the coniunction made  
mention of taking vpon the glasse after it is  
black, & that it ought to be removēd, &  
againe imbibed; wch they did, to beguile fooles,  
of these see meane by it by, & not of them  
that speake of separation, & rectification,  
after coniunction; but of such as after set-  
towme such tractations, to the beguiling of  
fooles; for see knew that there was no philo-  
sophie, but knew after the separations con-  
ceived, there can be no openinge, till birth,  
& there fore after coniunction, no more  
but patientlie abide rectification, for that  
the rectification of one, is the generation  
of the other, & without the same seede sowne  
in the grounde, doth putrefie, & breake, wee  
see that no graine groweth, no seede sowne  
geth according to Aristotle; saying in our  
first Philosophie, corruptio unius, est u-  
generatio alterius, And Crates the philosopher  
wrote in Turba; saith, fixating of the same  
comminging; Sapientia accipite ut nostrum;

veris ut  
nostrum auct  
faction follo

Maneris our Earth), exalte it in a vessail  
 wth our first water, that is wth the clere or Lut  
 narie, & so sett it g; & Commynction therof  
 mace as a fore said; & the glasse shutt v<sup>r</sup>, w  
 chreid to vntreification; for ther beginnes  
 the wortke of a Philosopher & not a fore; &  
 And hit is it; of wchene it is a common  
 wortke, that the receyfe of the stone is wo  
 mans wortke or Egypcioys clay; A womans wortke  
 for it is attributed to washing because the  
 liquor of the spirit, after the solution of  
 the bodie, attendeth v<sup>r</sup>, & falling downe  
 againe in drops, doth continually wash the  
 matter, & for the self same thing is it n  
 called Egypciens clay, in that Egypciens  
 claying among vuddles do comonlie be  
 wet & swirth them selues. w<sup>r</sup> water; w  
 h<sup>r</sup> it signified by the attending of the  
 spirit in the glasse & washing of the ma  
 tter; And herefore they say Aer latone  
 abhuit, the aire washeth the earth; The n  
 wortke of vntreification, is that in the glasse  
 bee set in moist fire, That is, in Qalneo Mat  
 vir for 150 daies, free to vntreifie, vntill  
 washing the wortke of哲ロソギス, it becomm  
 eth like fishes eyes, that is to wchite Sulphur,  
 having

Havinge past all tollours; Mamelite, that at  
40 daies it be black; The reason ascribed, is  
that heat working in moist bodies, inferreth  
blacknes wch the哲is soverre & other Caput  
corvi, wch is a sure token of Putrefaction;  
Wch Guido affirmeth on his wch; The de-  
cotion of the stome endureth for 150 daies, at  
the least, & in black tollour is the tincture  
hidden, even as the soule is in the boode; be-  
tweene wch & the white as one shoulde say  
there appereþ the coloures of a peacock; &  
after þat perfect white; Rixley him selfe w  
affirmeþ, þat after black comyneth green,  
& so after þat white; And in his vision a  
shewing the putrefactions of stome, figur-  
ed in his Toad, touchyng the first tollour  
black, see þat þese wodes into Englyssh  
berse from the latine in þese wodes  
And when his wodys þe forme of vitall beate begin  
to latke,  
The dying Toad forthwyl becume like coale for  
clerd of his fundrie coloures, it followeth  
Whiche done, a wonder to the sight but more to be reheat  
This Toad wth coloures rare through every side was pearle  
And white appeard, when all the fundrie haes were past  
Whiche being tinted, red for ever more did last  
And of this is generallie given out among  
all

ta

beginning  
xxix

all the xpreſoners, one vessealle, one glasse  
one ſpirnatt; A great manie of other ſpices  
þey) ſate about his uuterfation, ſetting  
þere examples from humant coniunctions,  
þe generations, omitting no vart of p[er]fum  
diſcoueres in þis behalfe; w[ill] to be ſeo for  
everente ſake, I will not commit to y[our] eies;  
most Exellent þy[er]Vertuous Queene, ꝑowing  
all ſeadie ſet downe as mytch as may ſuffic  
to leadre to creation of ſulphures; When  
þere foorth the white ſulphur is fullie riſen  
in the glasse, part it, as warilie as may be  
from þe þaces remaingynge; and if you w  
will roteado to the red ſulphur, þoþ ſe ſeo  
elive, to þe making of gold; Parte ſpit in  
twaine; oþ in a grives egge, put þe oure gallie  
w[ill] you mende to have ſeo; and ſet it in  
aþe fire, increaſing þe fire from tene  
daies, to tene daies, vntill 30 daies; oþ heat  
þe ſulphur beþone ſeo, þen ſate you þat  
matter; w[ill] exceede þe all treasures, in all þe  
world; And þis is þe way to lame Sul-  
phur of þe þuþerest boode, oþ of his owne  
earth; In w[ill] earth alreadie ſpeaketh Christ  
totle, ſaying in his exolle to King Herod  
þis, Vnderſtand þerefor þat þere beginneth  
þe

the wortke of Elwyers, or not before, for  
all that went before, was but to weare the  
two earths; vñ, the white & the red; w<sup>t</sup> are  
lune, or sol of the philosopheres; for Reimond  
saith of these substances, our metalls are not  
but our dunces, in w<sup>t</sup>ome the clearnesse of  
sol, & lune are influyed; therfore noon w<sup>t</sup>  
make unto vs the white Mynes by art, & going  
furthere to see w<sup>t</sup>erest of the wortke, next  
ensuing, see saide, fearing how it ought to  
bee imbibed, to become the stone; But first  
take the white earth into one vessaille, & the  
red into another in manner of a gryses egg  
& then covere the two vases vnto the  
fist stilitet water by fire, that is the lunarie,  
& the red oile before referred; To the white Inhibition  
sulphur the lunarie, & to the red, the oile;  
Alwaies take heed, that to the red sulphur  
you put no lunarie, & to the white no oile; Note  
this imbibition must be done in ash fire,  
the vessaille close stopped and w<sup>t</sup>th a lining  
(lot); But alwaies take heed, that you woxer  
not on so much at a time, for making the  
belle to ness, w<sup>t</sup>ch cannot be golpen, but by  
a vomite; Therfore imbibe him often times,  
dry him vpon Leirurelie, vntill that it will  
give

51

gve easie fission, or melteth ike waxes on a  
plate of silver, if it be ffe redd; If wghte u  
tis it on doover; for soi must ffe veylo-  
vess, & pte be fdd, w<sup>t</sup> meate o<sup>r</sup> food, till þer  
bee cleare to doe a mans art; At w<sup>t</sup> time see  
it ffe stone perfect, ready to be eligrated;  
The matter & forme of w<sup>t</sup> eligration, is  
þis fermentation, w<sup>t</sup> shall be shewed w<sup>t</sup>en  
we come to the 4<sup>th</sup> Creatise, as is alreadie  
said in þe preamble; And þus having brought  
our vegetable stone now to ffe yere, hatin  
þe perfect stone, reasyning, & flowing; I  
will ceaze to speake any further of ffe's long  
worke, done by putrefaction of his owne bo-  
die, & will intreate of the oððes of Fairmonds  
Aclorations of the vegetable stone, to king  
Robert of Sicile; & there w<sup>t</sup>all conclude our  
vegetable Creatise; Althoþue þere are many  
Aclorations to attaine the elixirs in shor-  
ter time, þen þis long way by putrefac-  
tion; w<sup>t</sup> is from þe preparation of þe  
base, to þe end of þe elixir, a yere & a  
quarteres worke, even to a most expert  
artifist; Yet is þere none more excellent  
& like to his long-worke, þen is þis.  
Acloration of Fairmonds; Other aclor-

tations

Attestations there are; of wh<sup>e</sup> I gave trialed  
some, but one above all the rest, where wh<sup>e</sup>  
verie light sticke, & made silver to pierce  
e flow in fenne dairies, wh<sup>e</sup> y<sup>r</sup> I had continued  
on, must needes have beeene the white silver  
Minerall; Save that my garde was, to lose that,  
by the breaking of a vessale in saltinac-  
tion; And can at any tyme be done bee it  
done againe; I will not say in mine owne  
practise unto your higges any other wise,  
then I have provede here; Pardon me & beseeche  
y<sup>r</sup> Ma<sup>t</sup> for my rude writing; In wh<sup>e</sup> vnu-  
der colour of art; I seek no to abuse y<sup>r</sup>  
higges, neither to enfeoff y<sup>r</sup> Maties eth.  
wh<sup>e</sup> vaine falsehood; So farre as I have gone  
in everie one of the severall practises; I will  
set downe in the end of my booke,  
that your Ma<sup>t</sup> may the better see, & con-  
iecture, what likelyhode therof is to be.  
had; for the attainment of the cl<sup>e</sup>, tow  
the points where to get I have not come.  
I set downe the practises, as I have gathered  
tout of the philosopheres, & that verie rough  
wh<sup>e</sup> I mean to follow, e ixe ofcto, y<sup>r</sup>  
y<sup>r</sup> higges shall print good to permit e  
littene; wh<sup>e</sup> y<sup>r</sup> I bring to effect, as I now

.55

by his wrigging unto your hignes inward  
the secret of the skill; so will god graunting  
you inward the indection; & you my may  
at frechlie say, that of the Elixer of mens  
life, & curunge of all diseases, I am sure to  
have; for that, or this I myght have had, vs.  
I had inxlored the deadent water, some other  
way, at your w<sup>t</sup>che shall seeke after better un-  
derstanding, when I come to the sevengy Accortation,  
to declare the composition of the Elixer of  
life; & have digressed; I will now therefore  
continuall come to the maner of Raimondos Accortation  
of w<sup>t</sup>ch, because this is of the vegetable Elixer,  
I will geare place him, to end the vegetable  
Accortation; & other accortation; for that it  
is Minerall or mixed, I will referr it obes-  
to the mixed stone or Elixer; Also although it  
may be thought that all Accortations are  
a diminishing of perfection, save onlie in  
these w<sup>t</sup>ch see ferre settell come to Eng<sup>t</sup>  
Robert of Wallw<sup>t</sup> for the vegetable mortale  
see commendable this Accortation; of w<sup>t</sup>ch  
sorte of vertue, see saith Deus Novit s<sup>r</sup> God.  
(saith he) whom I take to witness knowe  
how great this maner of Accortation in  
effect

57.

. effect subtleness, vertue, & goodness; is more  
subtil & better then all other mortales of this w-  
world; & herein all the phisifongers agree; &  
that all he wortke consisteth in ♀. O. C. D, &  
of whiche since he elixer is intended, here  
can bee no greater liklyhood then in this  
way; wherefore wee have our Audent  
water exerected, as afores is shewed; distill  
it 9 times; Take thereof 12 parts, putting it  
into a paire Geumissaries, that is to say in  
to every of them 6 parts, that is he halfe;  
Open take of gold well made, & purged  
into foliate, one part, & dividing it into  
two; where wyl do as wyl the water; In ex-  
cessio Geumissario, put equall weight; That  
done & the Geumissaries close luted, & stor-  
red, where the crosis of the Alumbre entere u-  
nto the bodie, place them to destill <sup>in</sup> Ashes,  
where they may in the side of the furnacie  
be soluted, so that both Geumissaries may  
receive equall heat, & be of equall memo-  
tion from the fire; & then upon the u-  
bodies feele heat; yet shall see how that  
the ferment, or gold will beginne to dissolve,  
open tie, or fasten to the pipes of the  
Geumissaries

Commissaries wch 2 songes we must be kept  
 cold, continuallie; And when the gold is all dis-  
 solved, you shall see how the ferment dissolved  
 will ascend wth his water, & distill from one  
 vessale into another continuallie, twise u-  
 every day, & twise every night; When you  
 shall see this ascension & descention continued  
 wth equal heate, you shall perceive how by  
 reason of heate the spirit becomes more subtle,  
 subtill wth the longer it shall be distilled, &  
 to the alwaies ascend & increase in degree &  
 strength of subtillnes & strengthe; And in a  
 low mire, more lente fire it shall be done  
 in, it shall be more subtile in strengthe and  
 foreridde; This manner of orde, continu-  
 on, for the space of 20 or 22 daies, & then  
 quintessence of this blessed water will be  
 so; that it will no more ascend, but re-  
 maine fixed, wth the ferment, & so it  
 convested into the stone; When perceived,  
 take out both the glasses, & wcholte together  
 what they are, set them in the Baluto, & in  
 by & by in one night they will be dissolved  
 & then songeall hem, as aforo; so doe & ex-  
 ce

clido by the power of God it will abide ex-  
isted in manner of an oile; whiche will never  
more be kindly congeated; And this way  
is more vexatious then all other waies; yet  
must you perce marrke, that the like is  
to be done wth June, to the white wortke,  
Save that where as the redde wortke is  
done & coagulated in 20 daies, the white  
will be done in 10 daies; for that June is  
much more gross, earthie, & thicke; But  
that after the fryston is not ~~soon~~ dissolved  
as the redde wortke before the same is no farr great  
diss of time, betwene the one & the other;  
Nogier as Ramond perce dodek, so late set  
brought into foliat; that doth you not in  
any wise, but learele this generall use  
of met wch is both temporally grounded &  
practically proved to be true; Middle <sup>never</sup> wch  
wente soe June; And if wch it for kept.  
being in foliate it is redde to be mosken  
against into gold, & therefore can never  
be minima, & neither may it abide  
examination, And herefor ffirst if a  
written, but not wch to sett things;

W<sup>e</sup>refore

to yee for, let it bee either salte prepared or else  
brought into oile as shall be declared in the u  
eratise of fermentation; & by wch meanes,  
there uriseth another commoditye, for then  
less quantitie, & proportion of water will  
serve, & besides that, the Elixer shall be yonger,  
by reason that the ferment is tincted afore  
into a reddisher Coloure; And these my  
words are not swerving from the practi  
tise, in this Magick; where in god willeth,  
that the Lune be dissolved into liquor &  
And for proportion appointed, that for  
every part of lune, be rayned thre double  
of the water, & so proceede as afore is re  
cited in the Alcoration,

And this I say may serve for the full  
practise of the vegetable stone, that no  
restes in Elixeration shall trouallie be  
spoken of, when we come to fermentation,  
Note yee for this difference, betwene  
the stone & elixer; The stone, & the stone  
it is when it will reare, & flow; & be ear  
die to give redire fusion, then may it u  
justlie be called ymer, & alone lie & not  
afore to be said Elixer, first it be ferment  
ed; And so And this present practise of

6<sup>o</sup>  
ye vegetable stone; most willing to please  
for, & still creating pardon of offence etc  
findis

Here beginneth the second Treatise  
of the key of Alchimie, intrea-  
ting of the Minerall stone

The Quinercast stone is diversly taken am-  
ong the哲學家, & yet all to one end  
some therefore wyl say vixion that vitri-  
oll is the first matter, doe think that it  
is the green lion of哲學家; in that  
the哲學家 said & take it for Ronaine  
gold. That it is not so to be taken, & shall  
not neede to spende any time here in;  
Saying I have declared suffitiently what  
is the green Lion of the哲學家 &  
what the green Lion of fooles; & yet I  
mean not to denie, but that it may  
be done of vitrioll or green copperose; yf  
therefore the Elemente be separated, & the  
same manner observed as shall be shewed  
here in this treatise upon & for yf  
in his Rosonie booke sheweth he selfe in  
same worke much alike unto his wor-  
ke, wch of we now are to intreate a  
wchke wordes as they be but breke; Yet are  
they}

hey) plaine, & easie enouge to understand; &  
¶ (saute see) Leonem viridem or cum dissolve  
& Take the greene Lion meaning by Coynwiche  
& in corrosive water, or Aqua fortis dissolve  
it; setting it in Balneo, by the space of 15  
daies; After layt out the vessele, by malte  
distillation, layt the fuitures of the vnitio[n].  
may bee had; Then w[th] his elements sevare  
rated & rectified proceede upon his owne u  
erthy first washmed; or upon the washmed  
earth of the fermentes, or of the waies, at the  
mineraall stone of ♀, is to be addid; To coni  
therefore to our purpos of the mineraall  
stone; Althou[n]g some saye are that not  
theoughly understand the trade, & secretes  
of philosophes; doe not onyl think but a  
also affirme, that quicksilver is not the  
matter of the stone, To w[th]m I will not  
lie geant; And farre furthe they about  
divers authoritez, as among others Ep[istole]  
Mortons authuritez for one, where in his 4<sup>th</sup>  
(saynt see saute), they may not w[th] met  
alle & quicksilver beginne, To make Oliveres  
of the intentio[n] to minde; And althoughe  
they is there in, for they are not for his art,  
¶

These words are not amisse if they were  
engelie made; for hev it is; That endes  
metals, & ende quicke silvere shall never  
make silver, as they remayne, or are in  
theire crude matter; evynt they be before  
brought in theire bodilye componytions; that  
after by they may bee the better & quicke  
brought into the vnyons wateres or liquoris.  
And in that behalfe full plaint are they  
in theires Moreton <sup>is</sup> wodes, wher in a little af-  
ter, wch see not after this accustomed u-  
manner of most dark swetnes, utterely in  
this meaneing, beynge plaintive as apparetly  
in these wodes;

Yet if you destroy theire whole composition,  
Some of the componyents may serue by the conclusion  
To that is nothing else of that one, or y other,  
But onlie magnesia & litharge her brother,  
By wch words is given to understand, that  
first of all we ought to make soluton; for  
bodies, or Argent: viva & ende, being dissol-  
ved, are not any longer bodies, but dissol-  
ved liquoris, or liquoris of bodies; And therfore  
sayng Apollon in his Medulla, weighting  
to Warham Bishop of York; y that yee  
know

34

know how or after what sort, w<sup>t</sup> the Aire  
or Elements of f<sup>t</sup> dissolved by sunnes heate,  
lifted up & rectified, were w<sup>t</sup> to elixerate.  
The bodies of o; & ye Artist, faith say,  
shall bee a scartree out of the most pretious  
mettale, Againe in ty<sup>e</sup> treatise of yo<sup>r</sup> M<sup>t</sup>  
east stonre see hath, þeſſe woodes: Certaine vſit  
þeſſeþ fained & to speake, o<sup>r</sup> said, I am a  
father of entanglement, w<sup>t</sup> offer to the sunne  
o<sup>r</sup> sister to the Moon; I am the mother of  
life deare not out of þe wine, but  
of quicke, that is not of þe vegetable, but  
of quicke &; I make black, & white, & curvy  
in my bellies þe ſol of alchymy, bœ.  
that wan ioyne mee, being diſſolved, after  
I am vrgins milke, w<sup>t</sup> my brother þe o<sup>r</sup>  
þouſt faire ſun an ſuitor ſon to w<sup>t</sup>.  
my ſister þe o<sup>r</sup> I shall make all black  
bodies white, Of w<sup>t</sup> & o<sup>r</sup> þis elements ſe  
xacted, I finde, þat another alchymy  
ſait of f<sup>t</sup> alchymy, w<sup>t</sup>en his elements are  
ſeparated, o<sup>r</sup> againe mixed together by an  
equall weight, is made þe elixer compleat  
of þe o<sup>r</sup>; And further þat þis  
is meant by þe common or ur. vi: þear  
what

Not

Heare what Raimond saith; The best &  
conuenient from mount Passulan in Letheren  
baggs, or skins, of vs Geber saith, An alle  
they wortke Labour to separare & wylle some  
secre to over come & for see that sandot &  
destroie &, wylle not require &; neither may  
you work there wylle, vntill it be dissolved;  
wylle fore it is said ab afoore; put not credite  
to oþer thyngs; If it oulde be the ferment  
of þis Elixer made, wylle congealeþ ar: vi:  
þo all inperfet bodies; wylle fore ab Rai-  
mond saith in his booke of &; it is never  
congealed; But why þe Sulphur congealing  
þe of it selfe congealed, And betwene in it  
being dissolved being dissolved, not credite;  
þere is a great secret; þe philosophie -  
saith; certaine spynne smote him  
out of his owne vaines, wylle if it  
hee fine lie that he did, cragaine redistered  
vpon his owne vaines, That is, if his a  
water ggo out by distillation or solutio[n]  
& againe vnt on his owne earth, þere wylle  
all to be made fluxible; Of fixo; see  
þen causeth a certaine fixion; of whi[n]  
þe Elixer is interworde in short spaces  
ffor

216

for certainly w<sup>t</sup>out g<sup>t</sup> liquoros, spirit f<sup>r</sup>  
body alchimie is not c<sup>om</sup>pleted; Now contyn-  
ing the maner of extrachting this water. Note  
from the true f<sup>r</sup>ee is but this only way;  
w<sup>t</sup>, I in kynd of that see from Geber, and  
Pistie, but most soveraynly from Paracelsus,  
and so have I seen it fall out in Practise.  
Concerning the maner of doing it, Geber  
speaking of the dissolving of O<sup>z</sup> & D, woulde  
have it done in the water of the dragon; And  
quoth he in the water of the dragon; And  
furthe r<sup>e</sup>al<sup>y</sup> Quod illa aqua draconis  
that the water of the dragon ought to be  
made, or drame forth by Alumbek, w<sup>t</sup>  
out putting any other water to it; & f<sup>r</sup>et  
in drake into thee of, will arise a great u-  
stinct, & furthe r<sup>e</sup>al<sup>y</sup> willey that the drake  
purged twise or thrise by vassing the same of  
lumbek, before it be destilled in strong firs,  
as boutling the stinct, & verilous favours  
my geest grauofatge commandeth that the  
Artif<sup>t</sup> shoulde preare a god of leather w<sup>t</sup>  
glasse eies, to blindfold or stow his eies, nose  
mouts, eares, & axonotely breake, to bee  
setted at ones feet, for fear of the noisome  
aire.

are or favour of  $\text{\AA}$ ; Foxley his way of u  
drawinge, commynge somwhat neare Mar  
kethus now, in that lys bodeie was of u  
stone, his head of glasse; And touching his  
mane see fayre, But the bodeie w<sup>t</sup> is  
waughet in a distillatorie of stonye  
draw his sweat from hym, w<sup>t</sup> a little u  
virable, as long as any thing will destill;  
Then his vessaille being prepared, let the roste  
cole doole, w<sup>t</sup> being coulde; Lutting fast  
the head againe, destill it, & receive more  
of the humor; So doing manie times,  
until the wylle & corporall bodeie become  
after the manere of clay, or dirt in the  
bottome of the glasse, then put againe on  
that matter, the water destilled, & make  
it putrefie the space of 40 daies in a  
young pikk, or Balme: w<sup>t</sup> done destill first  
a nocht ymure w<sup>t</sup> a strong fire, w<sup>t</sup> w<sup>t</sup>  
booke upon hym self of sol, & a sepa  
re, either upon his owne shalx, or earth  
outinde, for heat of his peyne earth  
(oile is the seconde medecine made w<sup>t</sup>  
coagulately ar: vi: & t<sup>e</sup> This fare goeth  
Foxley: But to come to that, w<sup>t</sup> Ma  
rkehus

Paracelsus taught), & that w<sup>e</sup> is knowne  
 proved, Take a stony boode, & set hym amoung  
 a pcease of coales, so boode being well luted  
 to hym selfe, of glasse or stony, & then make  
 fire vntill this boode bee redde fire hot, &  
 having a hole made in the boode abore, a  
 little adoepe he head, w<sup>e</sup> must be stoxved  
 w<sup>t</sup> some hute; so that it may be shurt, & over  
 ned at y<sup>e</sup> w<sup>t</sup>; Take your f<sup>r</sup> or quinsilver,  
 first well purged, or lifted up by the elminber  
 twise or thrice over; & by a fumess of  
 glasse put it in by 23. or 4 ounces at a tyme,  
 & then close fast the hole, & keepe y<sup>e</sup> fire  
 vpon it w<sup>t</sup> you shall y<sup>e</sup> hear a greet noise  
 in the boode & the f<sup>r</sup> will rise obey the  
 water & fall into the receiver; w<sup>t</sup> you  
 must before hute, bereis fast to the nose of  
 the elminber, & on this fast may you draw  
 as much f<sup>r</sup> as you will, & w<sup>t</sup> open you shal done  
 distilling; Let your boode coole, & taking of  
 the head; you shall finde in the bottome of  
 the boode, an earth; Take w<sup>e</sup> take & seal  
 him; for that earth is not to be taken aw  
 ay, after it is fixed; for on that earth  
 is the stone to bee mad, after the separa  
 tion

Separation of the Elements out of the same  
liquor, or Onerous water & aforesaid; whiche must  
first be done; Take the liquor as it is  
in the Vessel; wch put into a Glasse egge  
close stopped, that nothing may exire;  
Then set it in Balneo to nutritie for  
the space of 15 daies, that dore exyde  
it out into a boyle, & setting on a linc.  
beck draw in the Balneo gentle as the wa-  
ter that will come; & that is the Lac virginis;  
wch thou must 7 times afterboyle in an  
ash fire; & the oyle wch remayneth, that  
exer fast in a glasse, close stopped, for it  
is the fierie Element of the Minerall stone;  
The order & maner of working wth these  
Elements to the white & red followeth;  
they are triable; the first is wch giveth owne earth;  
the 2<sup>d</sup> on e o d; the 3<sup>d</sup> by nutrification;  
So the first, take y<sup>r</sup> Lac virginis being  
rectified, & the earth being calcined into  
white, dissolve the same earth into Lac  
virginis rectified, & bring dissolved, roaz  
gulat it againe wth a gentle fire, over  
a fygatorie, the water being well stop-  
ped in a deare glasse; & so put into a fig-  
atorie

figatorie, & being so dried & fixed, to dissolve  
so dry as a sore; untill it will flow, or yester  
easie fusion; then may it be fermented w  
ay either the Oyle of O, to the wch wch  
& oyle of gold to the red, wortle; In this man  
ner adioyning to this flowing graine, be  
ing divided into 2 parts; Oyle O to the wch  
wortle in proportion halfe to halfe; Olde O  
to the same in proportion, bothe 4 parts; five  
hend well together in a figatorie; Olde wch  
they are incynd, that they will holde flow  
on a fiery plate; Then take of thy red wch  
T, or fire Element, & covering ther of some  
victis quantite on the matter; set it wch  
affordeth to dissolve in Balmeo; & being dissol  
ved, place it in an ashe fire, to drye to powd  
er, or ratge in a figatorie, & so you may  
doe; increasing your medecine by dissolu  
tion, & coagulation or fixation, untill  
it will congeale no more; but remaine  
oyle, wh ch is the great Elixer Mineraile, soe  
yodo Alchymist; Of this way Rixley saud  
þis, in his Acedula; To the end that Elix  
er may be put to the transmutation of  
metalls, there are sundrie waies; of wch the  
first is in Tonke, that is wh ch & ch

owne earth) of hem to erate quynne flowing;  
wh<sup>m</sup> must be sought of a tunning artifice;  
Dissolve saue þe into a multie water;  
of wh<sup>m</sup> multie water, þe giveth a prettie  
note for þere wh<sup>m</sup> see affinety, þat þe  
eldest w<sup>m</sup> dissolve as mire other crude  
þ into water as þee will; But passing to  
þe xerose, þe addeth þe separation in  
þese w<sup>m</sup>ds; Let this dissolved liquors be put  
to dissolve in an easie fire, & it shall distill  
our virgins milke cleare & cristalline w<sup>m</sup>  
wh<sup>m</sup>, all bodys may be dissolved into þeire  
fiest matter; & þis water is of silvere  
colour: W<sup>m</sup> if it were fixed w<sup>m</sup> þis  
eartheþ facies calcined, & againe dissolved  
in a quantitie of þis water remaining,  
againe & so congealed & dissolved, until it  
xierte & flow; it shoule make þe elixir  
on all bodys imperfect, as Ar. vi. exhortis  
into fire, w<sup>m</sup> white & red; & so is made  
of þis & riȝt liquor or water permanent  
& c<sup>m</sup>; And touching þe xerose of þis  
worke see saue; And because w<sup>m</sup> þis  
is dissolved, þe elements are separable  
from it, a competent xnterfaction þad;  
after þe white liquor a golden humor  
sheweth

Shall ensue, or more like unto red, wch yet  
a little ferment, to the gum of the aforesaid.  
white stone being added, shall bee  
wch that golde humor imbibed, & brought  
into the red Elixer, wch shall transmuto  
& elixerate all bodies into perfect silver  
if it be handled as aforesaid; And so is y<sup>e</sup>  
first manner acconclished, & so is in  
t, & the next bodie to the red matter;  
& wch the red body to the red matter;  
that is wch the prepared waters of Lune and  
Sol, namely, that the salys bee prepared,  
after the manner, as shall bee pert after u  
shewed in fermentation; When þerefor, w  
þe tincture bee prepared, put þem in a circ  
tulatory chyldish stee, & put þere upon  
a prettie quantite of Lat virginis; & so u  
circulate þem into wonder, þaving first u  
dissolved þem in Balneo, but farre better  
would it be done in Gemmifaciet, after the  
manner of the vegetable Almentation a  
fore said; And may so be handled in all  
points; for the 3<sup>d</sup> manner wch is by nutri  
faction, wch Apuley reclamely sheweth in  
these words; More over when þe shall bee  
dissolved, dissolve in it a little of þe fer  
ment

ferment, & put all into kimia, sealed w<sup>t</sup>  
the xylotrophes knot; and, w<sup>t</sup>, an easie  
fire, ordre the chariot of tho & elements.  
þe young he deale of the sea, till w<sup>t</sup>  
the flouds are gone into þe drayt, þore  
þeall shone & appear a matter like to  
fishes eies; þen by þe þare of 30 daies  
following let it bee vnto red, in a myghty  
fire, till it seeme to melt like flowing  
wax; & þen is it axt to conuerte all boiles  
into þure gold; And þis Medicine may be  
multiplied, w<sup>t</sup> þis proper sumptuities, by  
conuenient solutons & coagulations, And  
þis is þe way þerinafter to elixerate w<sup>t</sup>  
& only); An other way is here also; to dis-  
solue & into water, w<sup>t</sup> is w<sup>t</sup>ed þe sharpe  
vynegar of xylotrophes; or þe water of the  
sea; Of w<sup>t</sup> Egomas Weston (þough Enig-  
matally enoughe) makes mention, in  
his 6<sup>th</sup> chapter were þe speakeþ of  
þurc Liquors, as axt þe stone þat goeth  
wodes;

Other men say, no Liquors from above  
descended better been fute as younger bore  
þy w<sup>t</sup> þe signified þe water of þe sea  
þat is þe water of þeir & sublimated,

w<sup>t</sup> other w<sup>t</sup> Rixley, fermet<sup>t</sup>) shax vine-  
gere, & hath white fates, & serveth vs for  
watersattion; W<sup>t</sup> water<sup>t</sup> vpon hys halp<sup>t</sup> of  
Lune, d<sup>r</sup>o Rixley, make Elixer; as appere<sup>t</sup>  
in hys workes, y<sup>e</sup> do at Esterhat<sup>t</sup>; w<sup>t</sup> hys  
in hys 4<sup>th</sup> work<sup>t</sup> hys fates was vpon hys halp<sup>t</sup>  
of Lune, w<sup>t</sup> most shax vinegare<sup>t</sup> is our  
pure water<sup>t</sup> of hys sea; The oder<sup>t</sup> of hys more-  
tun<sup>t</sup> here w<sup>t</sup> it on hys w<sup>t</sup>: Take hys &  
well surged, & subline it perise from v-  
erious, & combust salt; & vnde more from  
Allom; Then beate or grinde it smale, &  
rubb it vpp<sup>t</sup> vpp<sup>t</sup> on a broad venter plat-  
tee, & let your sublimate so stande in a coole  
plat<sup>t</sup> to dissolve, & it will turne to wa-  
ter, Take hys water & distill it often  
times, then distill it, & so rectifie it 7 times;  
w<sup>t</sup> hys water, dissolue his owne earle  
not remaine<sup>t</sup> after hys first distillation, Note  
being afore saltine into white, & so dissolve  
it & fixe it often times vntill it be fixed  
& flow, for to that end, are hys wordes of  
Rixley, referr<sup>t</sup> y<sup>e</sup> fates; A good quantetie of  
our shax vinegare being distilled by filter,  
Let distillation bee made by Matheo, from  
from hys fates, & let hys fates be taken

and w<sup>t</sup> a lent fire, be deuided, & fixed  
in a vial stopped; then being iterated,  
Let hym be dissolved in his owne water.  
& let hym water be destilled againe, & his  
fectes may bee fixed; So continuing solu-  
tions, & fixations, until you may have  
the medecine fixed. & flowing; w<sup>t</sup> it is to  
be fermented in this maner; Let hym  
medecine be dissolved in his owne water  
by hym selfe; and let the white earth of  
it also be destilled w<sup>t</sup> the same water, in  
an other vesse; Then let the solutions  
bee mingled together; & fixed together, &  
root w<sup>t</sup> hym as afore said in the office; &  
also out of hym vyngeare, if it be conuentient  
the xutrifid for 10 daies in Balneo, & then  
out may hym elements be separated, to  
serve for the uses afore shewed; And here  
fore fiftie Poxley; let here also be made  
water of Ar. vi. sublimed, as you know;  
white is called our sharpe vyngeare; & let the  
earth of white, or red ferment bee dissolved  
w<sup>t</sup> vulgar dissolution; until it be cleare  
water, w<sup>t</sup> w<sup>t</sup> the stone shall be fermented  
if you list; old hym & trust hym suffitiently  
therarde hym practise of the Minerall stone  
finis

flere

70

þeere beginneth the Third Treatise  
of the Key of Alchimie containinge  
the Animal Stone

þine now axrostest, þat according to þe  
þredemonstrated division, in þe Preamble of  
my booke I shew forþ þe manner of þe Ani-  
maliſtone, & þe ab A ſafe ſcene, parte ab I  
ſhave found written, þo althouȝ it miȝt ſeeme  
a þing irreuible unto þem; wch ſave fallen  
leſſer to into þinale conuocation of þis world  
of nature, & unto my ſelf also, at þe firſt  
þeeſe difficult; when I warded it according  
to þe common ſenſe; or after þe common  
firſt face; for who or what is he þat  
ſeeking to ſight, or amendo þe metallitiae  
ſuctures of mettalls, þere by to conuerte  
þem into perfect bodies, wchto ever imag-  
ini to doale, wch bloud, wch ſubstantia  
is of a farre other conuolution, & in þem  
contrarie to metallitiae of mineraſt kinds;  
þygeſſe fore I anſwer, þat ab at þe firſt,  
it ſeemeth a mettall þeeſe wchto oþerwileſ;  
þo if it be þrough þis laid downe oþerwileſ  
þeoreo after þe ſounde grounde, and þem-  
þixles of our þeophoracie; it will ſhow it-  
ſelf oþerwileſ; for like as þe diamond nem  
taken

57

taken from hym mine, is to hym ignorant  
of little basew estimation oþ hys poli-  
shes, is greatlie esteemed of hym lapidaries;  
So hym animal stone proceeding from hym  
bloud of man, afore it be volifled, that is,  
afore hym cause be laid even to knowen for  
hym secret working hym of, may appere  
at hym first shew to be a fume dark, and  
obscure; by vnu of dissemblable liknes, in  
kyn of mettallitall substance, also because  
it will as shortly as I can come hym for  
of hym matter I peere demand hym questio-  
nus, wþ being hymougleit and diligently ser-  
ched out, will not onlie give great odylie,  
but also yfelto perfect prooffe there of, so  
come therefore to hymmanie, I aske two  
questions, wþer on mettalls consist, and what  
is hym first matter of mettalls; Hys an-  
swered trulie, hym proff shall appearard;  
To hym first, I say, that wþat soever doþ  
consist of even oþ equall substance may  
be made and brought by tourfe of Nature  
to hym selfe same matters; wþen bloud.  
Therefore wþ mettalls, having hym some  
munitie of substance, may be brought  
to hym selfe same matter, wþin hym com-  
munitie

communitie of their substance, iehs) namely  
salt, sulphur & <sup>o</sup>ure, whiche seeing it falleth  
in mettalls, that without it there can be none  
free in his roves mine, in rease & grow,  
nor above earth; either suffer the benefit of  
the by art, except it be brought & divided  
into his salt, sulphur, & <sup>o</sup>ure, wherefore if  
the generation, & alteration mettalls, be in  
salt, sulphur, & mercurie; then must salt  
sulphur & mercurie; serve for generation  
of mettalls; And seeing therefore that in  
blood there is salt, sulphur, & <sup>o</sup>ure, no  
doubt but the salt, sulphur, & <sup>o</sup>ure being per-  
fert, may serve suuolit & fullfille the du-  
tie & part of salt, sulphur & mercurie;  
So to the first question, if contyned, that  
bloud may serve for matter of the stone  
if it be by art brought to the perfection  
of nature required in that be galst; for  
the second demand, if aske what he ought  
esse is to be required in this art, for trans-  
mutation; Save only pure water, & pure  
earth: Wherefore saith Raimond, our  
gold & our silver, are but our two mines  
& that is our pure water & our pure earth;  
Wherefore seeing that pure water, & pure  
earth,

earth) are the materials of the metallitall  
kind, to the 2<sup>d</sup>, & determine, that the vire  
water, & the vire earth, wh<sup>e</sup> is easie found  
bloud, may serue for materiall of the stonē:  
for so writeth Ptolemy in his Concordant  
vpon the words of Hermes, & Aristotle; wh<sup>e</sup>  
writeth thus, Although many have ymagin-  
ed, that this worke may be done of peares,  
& bloud, &c; wh<sup>e</sup> have ymagined fally, & true  
yours, if the Elements shoule here from be-  
separated, for of peares & bloud, in as myg-  
as it is peares, & in as myg, as it is bloud, may  
it bee made; but not of Elements; So that  
if Elements be separated, it appeareth in  
this that it may serue to the stonē: Indeede  
of any good to be done w<sup>t</sup> his; A pint or  
little, if it be separated; but if bloud may  
beouget into substance of nature, then no questi-  
on that substance is as good an earth as may be  
possible; Also yee forre writeh Grundis of the  
earths yore is noe more matter nor care to  
to be had; So it be fyxed, neither can it do-  
nit but that the Elements Separated from  
mans bloud are verie inordinable & con-  
fortable for nature; for so writeh Ptolemy  
in his booke of Quintessence; & Avesissus.

in his carious, & velerde in his booke go wroght  
 to furnes of Coldeo, intreating of the bloud  
 of man, conseruing the creation of Sulphur,  
 to be had out of mans bloud; & this manner is  
 plaine & easie to be founde out by Chalcx, boyle  
 in the 12 quates; as also in his medulla, in the  
 creatiue of the Alumina stone; where as touz  
 ring the matter ge noted to be in man; & the  
 mettallum Cineonosme; the little world, & shew-  
 ing the forme of the matter, & willing it to be  
 fredo out of a man of Alars that is cut of a  
 & solide & complexion, & for the state of  
 mans boode, & so from a heale is & sound  
 man, for the regard of the time, & season  
 of the years in Mury; for the roote of the <sup>the wort  
mans h</sup>  
 morte; in this sort Take Salys (see) by the blade  
 of a sound baine, & empteyng or taking the  
 superfluous waterishnes therre from, But in  
 in a grizes egge sealed, to nutritit in the  
 fire of the first degree: where let it stand  
 a long season, vntill it become blacke: Then  
 done, take it out & set it in ashes, where dryng  
 vpon it will bubble, in whiche bubbles therre will  
 shew & appear boordes innumerable, vntill  
 it become white; Then in a strong fire for 30  
 daies, make him redde; if for the redde wortke,

and then is it Sulphur of nature: & that  
extinct all other things, or Sulphurs: & there-  
upon breaking out into a great wondering; see  
suite, & therewith more marvillous then any  
marvailer; for it shal by nature of her-  
selfe Sulphur; wch to make the Elixer, imbibo  
this Sulphur wch by red & vegetable, till it  
be fixed, & flowing, & give him this ferment  
of O in he proportion fixe them vnder  
fire, wch may be multiplied, as the vegetable  
or Mineral, also is then the great Elixer, for  
this maner of working, until the white  
Sulphur shal, shal, wch is Oxley, saute

Take this one thing, this golden stone, him nutritio  
Wash him in his owne brode, till wch he become,  
that done, see thou ferment him with this.

Of all thy worke set here is wght & forme;  
On this way therefore, it apparetly heat his  
stone may be made of man's blode; wch for that  
it comyneth of man; this said to be Animall;  
Pius farre have I proved; that I gave stene  
it blacke & furthe am not yett able to say  
for that his quartee of a deare I gave & not  
seen it, wch his maner of working, & end  
the Animall, ad loosing the blode of man;  
So come therfore to the other part; wch  
Explor

22

Every sweathe of, from the woodes of Alarie,  
the vixen peches; where by it falleth out that  
Alarie, by the Alumineall stone understandeth  
fixed earth, wch earth was the calcined earth  
of egges shelles; what will some then say; how  
can this bee true; seeing that finde ought to bee  
roynd wch kind; wch cannot be, for heat egge  
shelles are not of a mettallike kind, I answere  
that in this respect, they are of kind, for heat  
one fixe thing, or matter hath affinitie to  
another fixe matter; so that in this vniue  
of their fixedness, they are of kind, & are not  
therefore contrarie effect; heat earth assu  
redly is most best for our intent, that is  
most ydole exponent of humiditie fumeſſi  
ous namelit, in hys lyng least ℥; wch is  
in the egge shell; for as heat wch is moist  
lays nature turned into the wch into & into  
the yolkes, & heat wch is most drye hath it  
turned into the shell: wch is of colour white,  
the heat, heat hath working in drye bodies,  
heat engendred wchitnes: for ofte wch  
the shell shoud have beene blacke, & tender,  
the heat hath working in moist bodies,  
tafelike blackenes; & heat ofte carthes are  
more moist for vs then our owne, earthen;

Hobart

Bare w<sup>t</sup>at (Ramond f<sup>t</sup>), his owne earth  
is felome or never naturall for him: Guido  
likewise writing to the Bishop, sheweth  
that he<sup>r</sup>e is no force w<sup>t</sup>at earth, it bee,  
so that it be fixed; & therefore get command-  
ment of his first earth to be cast away; w<sup>t</sup>  
late Axley sheweth to bee meant; w<sup>t</sup>en  
that the drift will make the stone  
of other fixed earth, besides his owne; w<sup>t</sup>  
at this time, is the philosophers intent;  
that shortee worke may be had by plan-  
ting our t in a more fixed boore, & en-  
gaging his own; And here fore writing, Axley  
tells; The fates from w<sup>t</sup> the water was  
drawn, are to be drawn away; & cast  
away, for they are all of no value;  
His t must be planted in an other sub-  
til earth; out of w<sup>t</sup>at boode his earth  
fixed must be good, & w<sup>t</sup>at that boode is;  
Axley sheweth it to bee egg shells; expon-  
ding the wordes of Marie, w<sup>t</sup> sheweth sheweth  
of the mountaines to be meant by eggshells;  
w<sup>t</sup> are little hills, or mountaines; & ther-  
Marie f<sup>t</sup>, that the boode is fallen, for  
the little hills; w<sup>t</sup> boode is white, & cleere;  
not suffering motion, or corruption; & is  
ingendred

32.

intended between male & female; Out of w<sup>t</sup>  
of Marias words Dixley found epis, I know  
not; But in t<sup>e</sup>xt treatise of Marias, w<sup>t</sup> was  
said between her & Alceo t<sup>e</sup>xt philosopher, as  
it did finde it reportte in Postinus, ad e-  
piscopum savantanum; are these wordes;  
Accipe herbam: & take saige heo t<sup>e</sup>xt herbe  
that is w<sup>t</sup>site & cleare honorabile & growing vpon  
the little hills, w<sup>t</sup> Dixley affirmeth  
to be egge shells; & of t<sup>e</sup>xt herbe shoo af-  
ter w<sup>t</sup>arde saige heat it is a true doctor  
not flixing t<sup>e</sup>xt fire: for t<sup>e</sup>xt process of t<sup>e</sup>xt  
herbe shoo afferte some w<sup>t</sup>at w<sup>t</sup> Dixley.  
But to remove all doubt w<sup>t</sup>at earth it  
shoud bee t<sup>e</sup>xt our Eagle (i our f) shoud  
rest on: Aristotle (Aetalle) vs naming it  
as indeede it is by his owne name; Savigny;  
I will name it t<sup>e</sup>xt by his owne name; w<sup>t</sup>at  
w<sup>t</sup> be common people name it, & t<sup>e</sup>xt is  
t<sup>e</sup>xt end of t<sup>e</sup>xt Egge; w<sup>t</sup> being calvino  
& his skin removēd saige Dixley is t<sup>e</sup>xt w<sup>t</sup>ite  
st earth, & will longest abide fire; als A  
grave scene; Also hōt it cannot bee t<sup>e</sup>xt sub-  
limat, w<sup>t</sup>om some mould, t<sup>e</sup>xt sublimatoris  
to be little hills; Marias wordes are, Alceo  
in two sortes: for t<sup>e</sup>xt shoo part he groweth)

won his gills, w<sup>t</sup> sublimate doth not  
 but w<sup>t</sup> in hys gills; And furter (faire see)  
 it a boode w<sup>t</sup> y<sup>t</sup> abode hys fire, w<sup>t</sup> fu-  
 blimate w<sup>t</sup> not doe; but hys fire  
 banish orward in smoake, To come to an  
 end of this Trinacrie stone, let vs set forth his  
 practise: w<sup>t</sup> eerin see faile), hys little gills or  
 hys eggs of gemmes, whose shelles separated from  
 their skins, doride or after their washing, ought  
 to be calcined until they have the white-  
 ness of the snow & hys Automous subtill-  
 itie; & the ablution of w<sup>t</sup> is after this sort, let  
 these eggs until they bee verie rare, then let  
 them be subtillie barreled or vnted of; so that  
 they, may be parted from hys skins, as  
 myght be i<sup>t</sup> possible, then out hys frag-  
 ments of these shelles in hys strong lie of  
 vine & ashes; so made w<sup>t</sup> myght salt;  
 & let hem leane stande for eight daies,  
 every daie rubbing hem w<sup>t</sup> your hands;  
 that heire skins may be hade away: After  
 ward, let hem bee washed in water &  
 heire skins w<sup>t</sup> floote above, bee taken  
 away; & let hys shelles w<sup>t</sup> remaine non-  
 deriously in hys bottome, bee dried on a  
 Table in hys sunne, After w<sup>t</sup> are let hem  
 bee

be calcined in cl furnace of reverberation, -  
even as nys as they may possible, until they  
become white & dry of wryt colour, & in a  
maner of a subtile matter. & then leye for  
the vnt, because heat earth excedeth all earth  
of the world, for heat it shall bee more meete  
for thy worke, then any other; Seeing that  
gold, nor silver, can alio so great fire &  
daiie. Examination as can this earth), bee  
therefore our minoified mercuries be plan-  
ted in this earth; after ther are rectified,  
that is to he wryt worke, wryte fire, yf  
to he red, worke, red fire, that is the oyle  
of this stone; whiche must be put vpon this  
earth; & so in a circulatorie circulacio vpon  
him until it be fusible, whiche moueth  
when bee done in the Charetell or Gemmissearie  
& when it will so vicerie & flow; then set-  
ment it ab in the olde Olivere; & by solution  
& coagulation intreake it; And this man-  
ner of working accordeably wyl the wrotes of  
Marie: Sayinge vitrifica super illud kybrick  
& zybrick & that is vitrificate, or glazeden vpon  
it kybrick & zybrick, kybrick is gold breuett  
into ferment & zybrick is the two fire, for so  
exley intreaceth it; nofere ge faithe; from  
the

87  
the wort of Marie; Make hym water in  
like hym running water; Of hym two zaybeth  
or zybech; that is hym two pints. w<sup>t</sup> Marie bid-  
dest to be vitiifitato upon hym syng boone;  
C to be made liquido by hym selfe of nature  
in a vessale of agilofongie; By vitiifitation,  
ther meanes to havyd orde no: w<sup>t</sup> must  
bee done in ashes; for so did Ripley it in his  
first worke; w<sup>t</sup> was as hym affirme<sup>t</sup> upon.  
hym calys of hym little gills w<sup>t</sup> hym water of  
hym menstrue, that is w<sup>t</sup> hym credent water,  
so hym white; for so hym did it for hym wort,  
C in his circutations upon Raimondus posse for  
it to circulate in the eish fire; Cens hym  
fore in his fort, þare w<sup>t</sup> he brought hym  
mell floure to be elixir, / finis

Heere beginneth the fourth treatise  
of the key of Alchimie; & containeth  
y<sup>e</sup> manner of fermentation

In hym tress before treatises, are shewed hym  
making of hym stones namede vegetable,  
mineraul, & animal; w<sup>t</sup> hym fore that w<sup>t</sup> now  
come to accomplish hym same in hym selfe  
of perfec<sup>t</sup>ion; tis place is most conuenient,  
for that hym by, hym treatises passed may bee  
þoroughly

88

þoroughly) finished into elixirs, as well as the  
refined, w<sup>t</sup> are yet to follow, i<sup>t</sup> the nuptio.  
transparent stone: wherefore it gave deserved  
þy<sup>r</sup> middle & exhalat<sup>e</sup> to treat<sup>e</sup> of fermenta-  
tion; as well for the accompanying of þe  
stones þu seest, as for the finishing of þo<sup>t</sup>  
to come; Let vs therefore retorne to speake  
of fermentations; þe alchymists speaking  
of þeir secret works of nature, to bring  
þeir elixirs to effect, gave likynge the com-  
position of þe elixir, to the creation & framing  
of man: who consisteth of bodie spirit & soule;  
Even so ffris stone for divers likelie semblan-  
bles, þey affirme to consist of bodie, spirit  
& soule; Of þe bodie & spirit wee have suf-  
ficiently spoken alreadie; We will therefore here-  
fore speake of þe soule: Know therefore þat  
even as þe bodie cannot live, or move to doe  
þy<sup>r</sup> any acte without þe benefit of þe r.  
soule, neither can be frammed, or brought  
to life, without þe commixtion of þe soule,  
& þe soule being certane vellde to þe  
place from whence it came; þe bodie re-  
maineth dead, derived from all action and  
betymmed, a carcase; þo<sup>t</sup> þe stone, though  
it can never so ligghir veyre of þow, yet  
can

89

I am it never become Elixir, w<sup>th</sup>out it be  
commixte w<sup>th</sup> h<sup>e</sup> Soule; w<sup>ch</sup> is h<sup>e</sup> ferment:  
for other wise it woulde lie dead, & be of no  
effect or vallen, for transmutationis And  
therefore they warden far out of h<sup>e</sup> way;  
And obiect that h<sup>e</sup> stone is one thing; &  
few men add thereto nothing; that is strange  
or foraine; have onlie remove superfluous-  
ness; & therefore woulde have h<sup>e</sup> Elixir  
to be made w<sup>th</sup>out gold, or silver: And indeed  
if they know h<sup>e</sup> difference betwoon h<sup>e</sup>  
stone & Elixir; it myght be true: for in  
h<sup>e</sup> stone there is nothing but sūm selfe, but  
when they meant, h<sup>e</sup>re by h<sup>e</sup> Elixir, then  
can it not bee; for h<sup>e</sup>re can not bee  
any Elixir, w<sup>th</sup>out h<sup>e</sup> addition of gold, or  
silver, And yet saith Raimond, gold & sil-  
ver are not foraine or strange; And more  
at large writing of h<sup>e</sup> stone, Raimond  
saith, that w<sup>th</sup>out ferment, sol & lune  
shall not be brought to pass: for that  
they are h<sup>e</sup> forme of h<sup>e</sup> stone: for other-  
wise our vegetable & is not of sūm selfe  
sufficient to make & forme h<sup>e</sup> stone: for  
that it is not fit to give that w<sup>ch</sup> is  
appropriate unto another; & is h<sup>e</sup> proprie-  
tie

90

properitic of þat vegetable ſpic; wch is in  
ſol o. lune by nature, And in þe latter end of  
þe first question in þis Questionarit, þee con-  
tinceth þat of neceſſitie. Oþerwile þe conſi-  
ſit of gold, ſilver & þe vegetable, wch ſe affir-  
methe to bee þe true & all e materiall eſcenc  
þereof; In other obiecture, wch ſeemeth of gea-  
the forro, þey gather of þasis wordes, e for þat  
þee roote here of, þey introduce þis ſi-  
mile or example; Þe wordes of þasis are  
þe, our gold, e ſilvere are not yold e ſil-  
ver & common, e þerefore gold & ſilvere are  
not ferment; Þe wordes will þanfide.  
by þe very wordes of Ramond, wþere ſee.  
Inifelle anſwereth it after þis maniere  
ſaying that in þese wordes þere are two  
þings given us to viderstande: first þat it  
is common gold, e after so ſeare, þe fruit  
þrough common gold is þe matter of þe  
ferment; Yet, we are not þese wþall to  
ferment, but ist it be altered e of þer wþe  
reduced; E þen ſuitz ſee, it cannot be ruled  
o; for þat it is altered; e so art þasis word  
to þe viderſtode: Oþer ſpe like effect are þe  
wordes of Tixley, wþere ſe ruleþ þe  
ſelected wordes in þat very point; ſaignt

viii

Our tructure is drawnne from ~~antiquitatem~~, & is  
induced w<sup>m</sup> an other more noble n-  
turing; þor þat we dot ferment it w<sup>m</sup>  
gold common; And therfore see þat, þat  
all ambiguitie may be remoþed þerefrom  
þou must know of certaintie, & beleve me,  
þat þe stone may be fumfled in þe  
urine ~~et~~, boty w<sup>m</sup> ſpring out of one rote,  
w<sup>m</sup>þout common gold or silver, but it can  
never bee made elixir of þe stone, but  
by putting to of common gold & silver;  
þt ought to be altered & requickned w<sup>m</sup> þe  
þ of one stone; & to be lifed into cristal-  
line sulphur, & fixed. And þart of þat gold  
þen. Sulphur to be made ~~red~~, & other þart  
of þat by þe oile of þe Sulphur of silver,  
to be fed in his whiteness, & þerby sulphur  
of þe gold, & silver to be oitified: w<sup>m</sup> two  
ciles þe sulphur of other bodies; w<sup>m</sup> are  
to be counted as it were of other indele  
matter, between þ & ferment ought to  
be fermentado, until þor yelde easie  
fusion, flowing; of a quinque nature,  
making boty þe elixirs, striking w<sup>m</sup> to  
~~red~~; þe ferment of w<sup>m</sup> cannot be called  
þe common, but ferment ~~per se~~ organica  
i. ferment

ferment of ferment; that is not of  
 common ferment, but must be taken, vnde  
 soferitatis altered into new qualities; in  
 not all men alarost esse, fermenting it  
 w<sup>t</sup> water, & other creature for of bo-  
 dies not altered, retarding not the true  
 doctrine of Edimento; saying of nothing  
 that is write crede, w<sup>t</sup> nature rats  
 forme, ought eligie to be made, or can  
 bee made, until it shall cause the philosophes  
 w<sup>t</sup> wheel. So that the first qualities  
 of the forme the secundo qualities, are to be  
 brought in; by our measter: And on this  
 wise are the philosophes so to bee under-  
 stood: w<sup>t</sup> some to be ignorant to dis-  
 crete; And heis are divers varieties contredic-  
 to this wordes answerto; To come to the  
 examein where by they seeme to prove  
 the wordes obiecto, is this; & I finde it  
 both obiecto answerto in clariss Bucci  
 n<sup>t</sup> w<sup>t</sup> is said, that even as bread w<sup>t</sup>  
 is cut leavened & baked is perfect in his  
 estate, or being; & is come to the end of  
 his perfection: So that there w<sup>t</sup> full, mee  
 than leaven, or ferment no more; So in  
 gold w<sup>t</sup> is xure, & by examination of this  
 brought

92  
brought into a fixed & firme boode, & ther  
wch is impossible to ferment any more;  
To answeare these remissnes; it followeth in  
the next wodes; *Nisi habeatur ergo*, & *Excert*  
The first matter of mettalls bee said; And  
wch it must be resolved, & into divisible  
Elements; wch wodos if take doe ealder serue  
to confirme the exposition of wodes Rixley:  
Open ought at all, to refel the same; for  
if it be not of gold common, except it  
bee altered, & yet of gold it must bee. & it  
must be of gold; but yet altered; And  
therefore not as I know somy fantasti-  
calle imagine to have it fermented wch  
be heartgulites of gold. And hat it is  
alone the gold, hat is the soule, & ferment  
of the stone, Let vs now, what Claudio  
Buccini putt in that besyde in his 32.

36.38.40.62.05.06. pages, where for the first  
hee saith, *Speaking of the Coagulation*  
*of*: Take coagulum *ergo*, & by coagula-  
tion ought to bee done wch O & H disolu-  
led in *it*, but yet only O to the wch  
worke, & O both to wchite & red; Algaing  
in the next alledged; Item tinctura: Also  
the tincture is the composition of the stone  
*of*

of fire, & clere, of gold or of silver: Enter hys  
 It is a certeint compounde of the fire & clere  
 of gold, or of silver: Gold to he redde, of sil-  
 ver to he wighte: & in the page a little a  
 little after, the Elixir of Philosophers is made  
 of three stonyes, of the stone Lunarie &  
 Solarie & & sic: In the Lunarie he wighte Sul-  
 phur, In the Solarie the redde sulphur; & the  
 stone of the mercurie both matures wighte  
 & redde: In 38 fac matrimonium & boine  
 matrimonie betwene the redde man, & his  
 wighte wife, & thou shalt have all the  
 Maisterie; The philosophers stone riseth  
 up from a vido matter into a most rare  
 & riche treasure: That is from the sperme  
 of Gold, by art of generation directed into  
 the matrice of the wylde gyne by the first  
 commixtion, wherefore it is said, that when  
 sol shall be compounded wylf his like scilt  
 Mercurie; yt shal bes a pregnant planet.  
 & in 40 The wylde benefyt of this art is in  
 sol, & & for indeed they being rayned to-  
 gether in one, makes the philosophers stone  
 & hast infinite verture; & for of the body is  
 fittid out a colour more redde then blaw;  
 layning in the or: & for that as the gold  
 forges

10  
xphilosophers say, w<sup>t</sup>out ferment therer is  
no perfect tincture: even as good bread can  
not bee w<sup>t</sup>out fermented w<sup>t</sup>ast: so is it in  
our stone: Seeing ther ferment is as the  
soul, w<sup>t</sup> gives life unto the dead in  
perfect bodies, by mean of the spirit com-  
muning betweene; w<sup>t</sup> is t<sup>e</sup>: ther by after-  
ward; here is no other ferment but o<sup>t</sup> as  
well to the w<sup>t</sup>ite as red elixir: Only  
to the w<sup>t</sup>ite elixir; namely gold or sil-  
ver of xphilosophers, not gold o<sup>r</sup> silver na-  
turally: altered before fore: Last of all in  
cc. c6. ge saith ther ferment is the soul;  
w<sup>t</sup> by meane of water giveth life to the  
imperfect bodie; w<sup>t</sup> before said not; And  
it also bringeth into a better forme, And  
assaine if you mingle not ferment w<sup>t</sup>  
elixirs the bodie shal not be toloured as  
it ought: for he tunc<sup>e</sup> that w<sup>t</sup>out ferment  
shal neither e nor e come forth: After  
saith he ther is never true tincture  
w<sup>t</sup>out the red stone, Arvicene saith he  
gold tincteth not, except it be first tint-  
ed; & that it doth y<sup>e</sup> tincture: Gold  
saith he is red to bee bold by the bodie,  
ferment; for he elixirs bold w<sup>t</sup>ite &

red, in scala philosophorum. A fynod west  
 ferment is double, one to he wytone  
 to he red; To he wytone lune, & to he red  
 O: Plato speakeing of he stone, saith that  
 theret here be that in he stone, w<sup>t</sup> amon-  
 dent he stone, noe shall never have hat-  
 we seke; wherefore we give tis in large,  
 that he stone, be ioyned w<sup>t</sup> he booke that  
 it may myndre eye like, that it w<sup>t</sup> more  
 gote, & silver: W<sup>t</sup> are he fermentes of  
 your pinnall elixir: Contynuing therfore, that  
 ther is noe other fermentes, before he other  
 fermentes of O C D: Wee will to he practise,  
 Ending w<sup>t</sup> his oþre saying, out of he  
 rosarie; where it is written that he w<sup>t</sup>  
 geth aboue to seeke any lincture w<sup>t</sup> out  
 any O or D, is likened to a man that  
 w<sup>t</sup>nd climbbe w<sup>t</sup> a ladder w<sup>t</sup>out stesp  
 or roundles; There are divers, & sundrie  
 waies to prepare he fermentes, of w<sup>t</sup>  
 at this tyme in his place; It speake but  
 of two waies: for that he 3<sup>d</sup> may must  
 of necessitie be tournd in he next  
 tyme of he mynt stone: The first is of  
 he preparation to make he ferment  
 ferment; w<sup>t</sup> is he long way in putin-  
 faction

97  
mentation  
naries  
ota

uterification, & t<sup>e</sup> other is t<sup>e</sup> dissolution  
of S w<sup>t</sup> the Sac virginis mineral, or w<sup>t</sup>  
the shaxde vineget; w<sup>t</sup> here of wee speake  
in the Minerall stone; To speake first:  
Therefore take your gold, & having well pur-  
ged it w<sup>t</sup> Aluminarie: as every common gold  
smit<sup>e</sup> knoweth, let him bee beaten into fo-  
liatz or leaf gold: Then let it be corroded  
in corrosive water & calde Aqua fortis, made  
in this wise; Take vitrioll, ofter wise greene  
coxcoose, & bo p<sup>m</sup> ioyne halfe p<sup>m</sup> wafer  
of salt Peter, gentoe hem vtric fine lie  
together & out hem to distill in a pot of  
earsh; & at t<sup>e</sup> first make leut fire, un-  
till the faint water bee gone, then ceane.  
Let receiver & lute fast a great long  
receiver thereto, & make & increas<sup>e</sup> the fire  
stronger, & receave all the water, that com-  
meth v<sup>t</sup> in a red fume; for that is the  
pure part of the strong water: w<sup>t</sup> if it  
bee 3 or 4 times fortified, distilling it over  
in ash fire; then is it very well able to cor-  
rode & but not o; except it be fortified w<sup>t</sup>  
Sal Armoniack, or combust Salt, w<sup>t</sup> is  
the better; You must thus fortifie your  
strong water, w<sup>t</sup> combust Salt, Take ag<sup>t</sup>  
Salt

salt of Burnage, & talme it in an eartene  
 pot, until it be burne wsite in a somma  
 fire of coles, then heindre it on a marble ston  
 into fine subtill powder, that done you must  
 dissolve a good quantitie therof in the corro  
 sive water & in a strong fire of sande distill  
 the wsole together; & so doe wth new salt  
 twise, or thrise more; Then into the war  
 ter, out of leafe gold to dissolve, & when  
 you see that the corrosive water reaseth to  
 bubble, & boile; set it on a few ashes in  
 the furnace & when you have so corroded the  
 gold, as much as you list, then take that  
 water wth is of a golden colour verie beauti  
 ful in the eye, & in a sh fire draw the cor  
 rosive water therefrom, then in the bottome  
 will the oyle of gold remaine, most faire & ylle of  
 in sight on wthout againe offer new  
 water: for once more; & draw 3 or 4 times,  
 then shall you have your gold verie faire in  
 oyle; & well corroded: wch if yee loue  
 wch bare pander, they will bee of a faire &  
 purple staine; And theron eisely the v  
 nores of Aricene; Gold doth not fint, ex  
 cept it be afore finted; But to corrode  
 unto that, wghin restance the great secret,

Take a good quantetie of common foun-  
taine water distilled, & pouer it vpon he-  
ole of gold; whiche will haue descend to he-  
bottome, like graines of salt, though not  
of hat colour; drawe away therfore, &  
evacuate marilie he water from it; &  
torie he matter remaining; whiche put in  
a crucible to calcine for the space of 8  
daies in furnace of reverberation; first  
wth a lente fire, after wth an indifferent  
& last of all wth a strong fire, vntill he  
water augmenting & increasing become  
like sponges; Of this process only  
secatelie Axley in his Little Besome booke  
writte he saige calces of O C C are made  
two waies; first wth common garie and  
common salt; Serondrie wth strong  
corrosive of vitriall & salt peter: in wch  
they certeine solucion; unto wchose solu-  
tion let distilled water of he fountaine  
be put, & the vnde shall descend into he  
bottome of he glas, in forme like unto  
graines of salt: Take he graines &  
torie & calcine hem, as is said & so forth;  
In like sort is to bee done wth lyme; save  
here to putt no salt to he corrosive,  
And

100

And thus are the easies prepared: Now  
to make sulphures of nature for the great  
ferment, doe thus; Take two sponges afore  
said; Make them into powder, & dissolve  
them in your lunaris vegetable, or ardent  
water, being not gone so farre ad Lunar-  
is, poure it on the calve untill it be  
coloured wch the tincture of gold, & so  
doing it, untill all the tincture be ex-  
tracted, then put the water wch the tinc-  
ture together in Balneo for 10 daies, & at Nota  
the tenth daies end, draw of the water of:  
all the water from it, & leaving the oyle  
in the bottome; Which will then bee verie  
thick & subtle, xut that into a grise Egg  
feated, to purifit; provided alwayes, that  
some small part of the water may be left  
wch the gold in satisfaction: Which grise  
egg must bee placed in Balneo for 150  
daies, untill it be converted into white  
sulphur; first havinge passed the colouris  
for divers ffre times, that the oyle of gold  
is so simple of it selfe, & the bodie so  
dry, that he ben working in most  
bodies, ingeniously blacknesse wch all  
eggs sponges. for the most part excomit  
// to

107  
to bee had at the end of 40 daies, Yet  
some appoint so, yet þere must be given  
a note out of Caimonos practise of his  
greater work, or wyllo xogirare tree, witt  
Item in þis 3<sup>d</sup> distinction of þis booke of  
Quintessence, for he better understand-  
ing of þe colours in putrefaction,  
þee saith; Da igitur g̃ibi ignem & t' give  
þam þis fire in his fort successively,  
þe without any intermission, until þe  
come by f. to E: that is by dissolution  
to Alteration: for heat þen beginneth,  
an other colour to be in genoðo, wch is  
black; Yet h̃ink it not so black colour  
as þe fl̃e, or bullas, but heat þat  
colour is rather of þe colour of an ill  
rotten pome-granat: And after þou see þe  
show or token of colour; understand þat  
þen here is coniunction, & love knot  
knot, between þe spirit & þe boode:  
And as spirit is in þe body: So is heat  
þe like in þe white boode; And saith  
þe artist ouȝt to note, þat þe col-  
lour differeth in generation of our infant,  
for þe colour of þe white falleþ under  
an other condition: for first of all ȝis  
collour

2

Colour of putrefaction is of greenesse mixt  
w<sup>t</sup> rednesse, & from hence they both come  
to bee in their owne times subvipers of nature;  
Of w<sup>t</sup> the w<sup>t</sup> is then to be taken out.  
of putrefaction; & to bee brought by circu-  
lation of his <sup>C</sup> vpon him into water, or  
oile: w<sup>t</sup> is ferment of ferment, & oile in-  
combustible for the w<sup>t</sup> mortke; & w<sup>t</sup> the  
the subvipers of boies must be ferment-  
ed w<sup>t</sup> all for the w<sup>t</sup> mortke; The man-  
ner how shall follow, after wee have done;  
& brought the red subviper of gold to bee  
ferment of ferment, & oile incombusti-  
ble; When here fore of subviper of o is  
w<sup>t</sup> mortke; vurt from him that anno<sup>d</sup> feces;  
W<sup>t</sup> mortke remaine in the bottome of the glasse  
below; Then putt hem into an other glasse  
egge, & vlate him in an ash fire for 30.  
daies, increasing your fire from 10 daies  
to 10 daies, vntill the leame of 30 daies,  
then in Bathe o<sup>r</sup> solue or circulate your  
red subvipers w<sup>t</sup> the oile or fire of the  
vegetable stone; vntill it stande liquido,  
or be brought into oile; w<sup>t</sup> is then red  
ferment of ferment & oile incombustible  
for the red mortke; w<sup>t</sup> these oiles & fer-  
ments

103  
ferments are all stoncs to be fermentcd;  
The manner of doing is divers; wchc of  
will set downe two: The first is treat,  
whcn you haue brought your Sulphur into  
oiles, vev Liquic, draw here from in a  
limberc as much & of that wch you xut on,  
as you can convenientlie; then take the  
Sulphur of other bodies: yf it be to ha  
red mortt, bofie parte, & of the ferment  
so dissolved one part: yf to hys mft  
halfe to falf: Let hys be done in a deare  
glasse; wch being very close sealed, put it  
for two daies to dissolve in Balloo: After  
that take out hys glasse, & put it in a  
faytorie ther to fyre vnder fire vntill  
it be fyrd, & will flow; wch prove & if  
it will not, let hym stand in fycation till  
it will so doe: & hym is the Elixir of  
perfect vertue, after it shall be augmen  
ted in qualitie: wch shall bee shewed, wch  
we toug augmentation, & protection;  
The conterning the olde way of ferment  
ation, dissolve hys hys Sulphur of the  
body, & the Sulphur of the ferment wch  
heire prover pris stig wch to white and  
red to red; being so dissolved, draw of  
falle

cration

2 way

f. 6. b. 2

halfe h[er]t, you put on; & putting he re-  
stone of h[er] folutions together, frys hem  
in a fixatorie, as is aforesaid, & vntill hem  
be Elixirs, & h[er]t is the most noble way  
of fermentation: And can never faile; The  
other way of fermentation is of less labor, &  
will be accompolished, in little labor space;  
After, as is before said, silvrie Calx, is brought to  
Calx before said, dissolve h[er] taltes of h[er]  
white w[ith] h[er] Sacvirginis mineral; it  
redd w[ith] h[er] fierie Element; & so w[ith]  
h[er] fuitures, bring hem into oiles,  
where w[ith] you may ferment at no ill, &  
pleasure, according to that w[ith] it alreadie  
said in h[er] mineral stone; Let h[er] be  
made water of Ar: vi: sublimed as you  
knowest, w[ith] it our most sharpe vinyger,  
& let h[er] taltes of O, C, O, be speeche in dissolved  
w[ith] vnyuerger solution, vntill it be come  
cleare water, that is after h[er] sharpe viny-  
ger or Element of h[er] mineral stone bee  
extracted, & h[er] oiles must be put into  
Balneo for h[er] space of 15 daies; in w[ich]  
Balneo it will dissolve & become more  
vnyuerger; where w[ith] h[er] stone may bee  
fermented as you list: And h[er] is an  
easie

earlie way), & his place must well serue  
to speake of Foxley's way of Alstoration,  
or lifting v<sup>e</sup> of talres into pro: but haue  
in as murye as it is only done by benefitt  
of the compounde o<sup>r</sup> mixed waters, I will  
passo it over, vntill the next chapter  
following: w<sup>t</sup> shall at large shew the  
orders of morting: for the compound  
stone; And in the meane season let  
this bee an ent<sup>e</sup> of fermentation: ~

finis

Here beginneth the 5<sup>th</sup> trea-  
tise of the Key of Alchimie  
containing the mixed stone

The philosophes sometime vrged Creded  
with the length of time, w<sup>t</sup> they conserue  
into the bodye must being the ely-  
cer to effect by nutrification, did hant w<sup>t</sup>  
them selues, to finde out some shorter  
way; w<sup>t</sup> at last they found by joining  
together of contrarie natures; for w<sup>t</sup> ere  
as afore they were driven to make two  
wortles; one in a corrodung, & an other  
in recomforting, the corrodd; that then  
at last, found out to doe at out time  
by

by coyning of heire natures so equallie toget  
 her, that as many as bodies were hindred.  
 by the fire against nature; so many they  
 might on the contrarie ffor be soluen even  
 at that present instant, by the fire of nat  
 ure; wherefore they drew hem bothe toge  
 ther: Or else after they were drawne, did com  
 mune hem; And put hem together; also that  
 they may might iointlie have the use of hem  
 at one tyme; by vertue of whiche they might  
 create their elixirs in shorter tyme & space  
 by alteration where before in longer tyme  
 they did it by putrefaction: Whiche elixirs so  
 made sayned by the vertue & benefit of the  
 mixed water: Wherefore I think it not vn  
 necessary to gyve hem the names of the  
 mixt stones; for that all such elixirs  
 are perfected by the power, & strenght, of the  
 vegetable, & mineraall; And fewe seuer breake  
 of; it is not all one wch hat, wch in the  
 vegetable before I spake of; for this our  
 alteration is now more intent of are the  
 vertues of all bodies lifted into vre, & so  
 become culter of a second intention; &  
 of alterate qualities, by vertue of our  
 xpiloxys, it all fire, against nature: Of wch  
 maner of

107  
maner of working Calcarus facit h[ec] regis  
soffers, faitz, hat from h[ec] mineralle,  
vegetable roued together h[ec] decole of his  
secret art & secret oyle; inde these two wa-  
ters, writing, Ramondus Bolgini his Magist  
e in his Annotations: In his Magist, u-  
nly Towns, here are two waters through  
out h[ec] w[hole] art of Alchimie is accom-  
plished, & in his Annotations, Fota enim  
vita mineralium & for h[ec] w[hole] way of  
the mineral work consisteth in two wa-  
ters, of wh[ich] two, the one maketh the stone  
volatile, without labour & perill, the other  
fixing it, doth fixe, & is fixed w[ith] him  
without any labor or perill for that is  
made or drawn forth from out of a  
certaine stinking menstruall made of  
& spring, & his water is more stronge  
mortall, then any other water in the world:  
whose onely spirit doth multylic & in-  
crease the fumiture of the ferment: Of  
these waters were few of the elder per-  
soffers ever seemed to speake of, nor  
partakie to name it, except that in one  
only place, it gave heed of two dragons  
fighting together in the flouds of sata-

Statutiu: Out our noble Foxley expondueth  
 explicitly to his wortke; w<sup>t</sup> these waters:  
 In w<sup>t</sup> goinge, & in Raimond<sup>t</sup> A only p<sup>t</sup>ard of  
 these waters: Of w<sup>t</sup> it gave god prooffe,  
 for that it will lift v<sup>e</sup> talles, into v<sup>e</sup> ab-  
 . It gave scieue: And seind therefore that  
 Raimond<sup>t</sup>, is h<sup>e</sup> elder & i<sup>e</sup> l<sup>e</sup> o<sup>r</sup> g<sup>e</sup> r<sup>e</sup> s<sup>e</sup> p<sup>r</sup> o<sup>f</sup> f<sup>e</sup> r<sup>o</sup> m<sup>o</sup>  
 Foxley most ob<sup>st</sup> r<sup>o</sup> u<sup>s</sup> t<sup>o</sup> seems to follow.  
 It will first of all begin w<sup>t</sup> h<sup>e</sup> p<sup>r</sup> e<sup>c</sup> t<sup>o</sup> r<sup>o</sup> b<sup>o</sup> t<sup>h</sup> of  
 Raimond<sup>t</sup>, on his myng<sup>t</sup> ston<sup>e</sup>: W<sup>t</sup> h<sup>e</sup>  
 finde written in his a<sup>c</sup> roostions to King  
 Robert, & is that w<sup>t</sup> it afore referred to  
 to his place; & is to be p<sup>a</sup> n<sup>o</sup> l<sup>o</sup> d<sup>o</sup> after h<sup>e</sup>  
 number of h<sup>e</sup> vegetable a<sup>c</sup> roostion<sup>e</sup> &  
 searfed: Raimond<sup>t</sup> therefore speaking of min-  
 nerall & vegetable waters, saith that by  
 excede conseruation of v<sup>e</sup> ill<sup>o</sup> a man may  
 so myngle the Minerall, & vegetable to  
 gether, that in short space so may make  
 h<sup>e</sup> greater medicine after his maner.  
 The vegetable water (saith he) that is h<sup>e</sup>  
 water droent being two times extuffid<sup>t</sup>  
 It w<sup>t</sup> distillation, h<sup>e</sup> water most com-  
 monlie is void of flegme; then having  
 verie god vitrioll, faire & place to  
 bee so like w<sup>t</sup> in equal<sup>t</sup> weight; Minnighe;

fem.

109

hem together grinde hem verie well, &  
torie hem in he sunne, & afterward on  
he fire: So that you wolde /<sup>3</sup> judge her  
watering /<sup>2</sup> were your; & then put hem  
into your water; & in he beginning destill  
wt a lente fire, & in he end wt a strong  
fire, as is he maner in corrosive, &  
sharpe watter of arsenicovore so doo five  
times, every time dutting to new water;  
Alwaies taking heed that your powders  
be verie well destilled, & so shall your minde  
take heire to be well compound wt the blessed  
spirit of water alident: This heire haue  
you, take your gote in proportion & man-  
ner as is afore said in he vegetable cor-  
rosion, & doot in all points as afore, & then  
shall you see few that wonderfullie the  
spirit of he waters will be in com-  
paies fide in he gote, wt in he gote ve-  
getable will not bee in 25 paies; & he rea-  
son is that one spirit engrosseth another,  
& because that the spirit of the quint  
essence of vitrioll is more fift & gross.  
Then the spirit of he quintessence of he  
alident water; & for that also spirit is  
a greater conuentie betwene, the spirit

spirit of vitriol, & the nature of gold; in as  
 much as they have their beginnings from the  
 same principles in that they are animal; &  
 therefore the spirit of vitriol is known to ha-  
 ve a spirit of water about, which maketh him more  
 thick & gross & causeth him to cleave quic-  
 kly unto the metals: for he w<sup>t</sup>e cause & creat  
 ion believe me that of all concoctations his  
 is most excellent at touching galls & other  
 parts: having therfore made fixation you  
 may proceed to solution by often dissolutio-  
 n, & coagulation as in the vegetable concoction,  
 altho<sup>t</sup> it will not so soone be dissolved as in  
 the vegetable: for that it will take divers  
 solution, w<sup>t</sup> solution must be reiterated here,  
 as in the vegetable, Except it be dealt w<sup>t</sup> all  
 at the firste immediatlie in his w<sup>t</sup> words fol-  
 lowing; In w<sup>t</sup> seaven day a great secret say-  
 ing, O King, that it may in as much brief  
 manner as is possible, write unto you,  
 You must understand that out of the lead  
 of your oxen, there is an oyle of golden  
 colour & este extracted, or there abouts: w<sup>t</sup>  
 w<sup>t</sup> if you shall after their first fixation  
 dissolve either the stone in meale mixed,  
 or animal, there or 4 times, or for the  
 space

þout þ 3 or 4 daies it shall excuse you  
from all labor of solution & coagulation;  
þe reason is, for þat hiȝt is þe secret  
oile, whiche maketh all medicinas wonderable,  
amicable & coniungable to all boodes &  
þolþ above mesur, increase þis effect in  
þis, in þis wîse þat in his wîrd,  
here is nothing more secret been hiȝt; where  
fore þ ~~þ~~ will tell thee, o king, þat  
wîȝt shall bee wonderfull, o þat wîȝt will  
þe seeme interroble unto all heȝt oþre  
þorþess, þat if you know; how to separare  
hiȝt oile from his matrines, o þat shall  
þerin labor according to þe manner of  
minion aforre said, You shall in þo daies  
attouylift heȝt stone, his oder of wîȝt  
is alreadie shewen in heȝt separation  
of elements, o in heȝt vegetable stone  
þet in no wîse meddele here wîll be in  
heȝt vegetable mortation; o so endeth þ.  
þowþes of heȝt mixed stone tollereth out  
of þaimando: þt now resteth here fore  
to breakt of heȝt mixed stone, according to  
þe way of fixley; for sure it is, þat  
among all men hereare none þat  
gave him selfe so myȝt to heȝt divers o.  
þundrie

1125

Suitorie opinions of practise, as hee did; but  
most soletarie of Raimondos: Also neare vaine  
therefore, if his followers fide so much  
profit in Raimondo; Considering that this  
man was so conuerserit wth Raimondos works,  
e. was so great an expositore of Raimondo,  
that almost per miset deserte hee proferred  
of Raimondos cloas; and yet in this godd sure  
exceded Raimondo, so that looke what sorde  
hee fethed out of him, hee redede it to his  
uttermost; Yet more wayes then one, as may  
be seene by his works on his mixed stonc:  
for wher as in Raimondo there is only  
one way refeated, hee setteth downe 3 sever  
all practises: If wch the one is wch the  
water of the pure sea, that it ouer shal be  
neare of & sublimed, e. immitid wch the ad  
uent water boone hee coulde redarde, wch  
it geue fitter overvasser; for that it is  
sheved & meane hee like manner of dea  
ling in hee minereall Creatise, by tre  
tulating: To come to hee making of these  
mixed waters wch are in number two,  
the one consistyng of + thinge; of salt  
peter, vitriol Romaine, vitriol Sericon  
that is hee gumm of Sericon, e. vermil  
lion

vermission or cinober, & oder & man-  
ner of drawing thereof, is allone w<sup>t</sup> his  
oder & mannes of drawing of hys borden  
sive water, as he sheweth in his last treatise:  
His proportion of his ingredients tolde  
longer; let his gumm of his seriton be  
double, his vitrioll, his pette salt to his  
vitrioll, & his cinober halfe to his pette.  
His process of his work set downe by  
Tibler, & cannot advise hymselfe to  
be followed, for that he doth heat, w<sup>t</sup>  
ende & sublimed & fixed: for heat  
never hyncke it xpoloselye done,  
w<sup>t</sup>hen theron synges yet dealt w<sup>t</sup> fast,  
therefore for sake reude & e work on  
his sort; Take & sublimed, & sublime  
it by it selfe 7 times more, w<sup>t</sup> his w<sup>t</sup>  
ken bed charete w<sup>t</sup>ching to rise from his  
bottome of his sublimatorie, & of heat  
& lake o<sup>r</sup> varte, & of his oile of gold one  
parte & a halfe; & grind hem well toge-  
ther on a glasse grinde, made broad  
& smooth like a marble st<sup>e</sup>ne; That  
done; put it into a long necked glasse  
stovved w<sup>t</sup> clay or cotton; & set it to  
prexitate in a sh fire, introcising hys  
fire

114

fire-darke; & in fyr it will be vertivitated  
into red powder in 2 daies if it bee well  
followed w<sup>t</sup> strong fire; so that it will  
bee brought to fyre: Then w<sup>t</sup> his fyre ag  
aint nature, dissolue this powder, & being  
dissolved draw the corollive ffyre from  
hantill it bee as herte as oile in hys bottome,  
& stowing well hys glasse, let that be fro  
ced into die powder; first w<sup>t</sup> a lente fire,  
after w<sup>t</sup> a stronger, & so secrete fyre &  
worte 10 times, for then it cannot be made  
deie, but remayne oile transuerting all  
imperfect bodies into leue sol; The order  
how to dissolue sol w<sup>t</sup> hys water is thus;  
Your sol being made into powder or fine  
sylver as afore said, dissolve it in a great  
quantitee of hys first water, that cometh  
of in the drawing of fyre compound water,  
and let it stand ffyre in in Balues 20  
daies, & then it will be red, & faire oile  
to see so, ffyre w<sup>t</sup> in a limbeke, & in an  
alle fire, draw of hys water, & by & oile  
that remayne in hys bottome; where w<sup>t</sup>  
increas your & as afore said: And hys  
way accordeynge some what w<sup>t</sup> Raimondus  
moestes, written boþ in Magick, & in hys  
correlation.

115  
worstations, where see farts); Moreover over  
if thou shall mixt & 7 tunces sublimed  
w<sup>t</sup> gold dissolved; & althouge ther be  
7 parts of t, & but one of gold; yet if thou  
will mixt w<sup>t</sup> & so sublime sundrie times,  
ever putting heat downe againe upon his  
farts, we eschew xx, firs & shall at last  
be fixd into medicinall vertue of mix-  
ting; It is maner of working certeyn  
a faire greater likelihood then ~~to~~<sup>for</sup> worse  
in th<sup>e</sup> trade: for that he one is almost,  
nay very neare brought to fixion, & so  
olysse is easie & ready, & will after a lon-  
ger time of doing; besides that the rea-  
son of ferment is verie small after  
that way; & all the benefit of the fixion  
must in trade & rise by the oyle of gold;  
where were there it falle 2 pealys, the one from  
the quintessence of biteroll, whereon  
oxley farts, that the bole of the spirit  
volatile is fixed by the fire against nature,  
and is the quintessence w<sup>t</sup> itself whiche  
saith Luce filius in knowit w<sup>t</sup> itness, &  
the other from the oyle of gold; wherefore  
is inducde that his maner of sealing  
must of necessite farre excede the other  
measures;

mercurie; of wh<sup>e</sup>ch is his way, Take gold  
 strained in h<sup>e</sup>re colour of bloud w<sup>t</sup> h<sup>e</sup> first  
 water v<sup>i</sup>c<sup>t</sup>urias, very cleare & clarified 20  
 times: for in less time nothing is done: w<sup>t</sup>  
 salutation ramet bee so muche profitable b<sup>t</sup>  
 leste god be mortuarie into h<sup>e</sup>re humures that  
 it may w<sup>t</sup> hat to w<sup>t</sup>son it shal be ioynd in  
 a 2<sup>t</sup> proportion strained g<sup>r</sup>ound a lumen h<sup>e</sup>re  
 w<sup>t</sup>out any glas remaiming: for my self saith  
 god save so w<sup>t</sup>en it ordered; for then may it  
 w<sup>t</sup>out faile bee exercitated in a longe des-  
 saine, & strong & surelly lutes ou every fote;  
 exect in h<sup>e</sup>re body: where let it boile into red  
 v<sup>er</sup>onee, like unto rubroe, w<sup>t</sup>h violence of  
 fire; as I haue seene it done saith god by w<sup>t</sup>o<sup>t</sup>  
 heire of; & benyng fixed dissolue it, & doth ab-  
 olis<sup>t</sup> afors declared; for now h<sup>e</sup>re waies are  
 shored; let heat bee folowed w<sup>t</sup> h<sup>e</sup>re most  
 reason; And for h<sup>e</sup>re fixing of sublimat<sup>e</sup> & ed  
 fabe done it into red v<sup>er</sup>onee w<sup>t</sup> h<sup>e</sup>re on lie  
 Elementall fire, above & beneath, in h<sup>e</sup>re space  
 of 8 poures & les, & by other conuincion batte  
 w<sup>t</sup> h<sup>e</sup>re betw<sup>t</sup> for h<sup>e</sup>re alteration of w<sup>t</sup>les, fol-  
 lowinge in h<sup>e</sup>re w<sup>t</sup>des: Make a conuincion  
 water of h<sup>e</sup>re 3 things that is gumm of deri-  
 con, naturall vitriall, & salt Water or salt  
 p<sup>ot</sup>ter

Water, & ffreind still according to cler; it  
worfles many things, & is called by two  
names of extremes & fugitif in he floud  
of saturia: Besides, touching he vertues of  
this water, see weaknes mut<sup>r</sup> w<sup>t</sup> gree.  
now omit for brevite sake; Touching he  
order of he wortk, he gibet his note; and  
so commeth to prattik, he working w<sup>t</sup>)  
he vrexare Calce here in intereo, must  
bee xlated in a round plate, he vessale had  
stoxed w<sup>t</sup> a limen clothe; Now to he prak-  
tik; Take he vrexare Calce of he bodie, &  
put upon him suth convenient quantitie  
of compound water as may well cover it,  
or no more, agreeable to he reasonable juge-  
ment of he expert artij: w<sup>t</sup> straight  
way shal boile w<sup>t</sup>out any other extonall  
fire, added to it: w<sup>t</sup> dissolving & lifting,  
& lifting up it selfe in forme of yre; he  
part of he wortkman must remove; &  
so doing, till he whol calce of it bee lifted  
by e made to yondes; w<sup>t</sup> must bee put in  
a good quantitie of naturall fire rectified  
into water ardent; w<sup>t</sup> by administration of  
outward fire, as in he Qualnes or Lent feare  
of Santo, must be dissolved into oure by such  
straining

substracting he watter from it, he offises it  
be done, the better: w<sup>t</sup> he is out if it be of  
O, C & may he calcs of other bodies be lifted  
ox after his maner bee measured, butt they  
be fixed, & flowing: w<sup>t</sup> shall congeale Ar: vi:  
Other imperfect bodies: the same oile may  
also be put in Alymia, here to xutrisie, & to  
be turned into ferment, w<sup>t</sup> is that w<sup>t</sup> was  
booken of, lousing alteration for ferment;  
w<sup>t</sup> w<sup>t</sup> in a treat or ale shorter time w<sup>t</sup>  
may make ferment edde for he ston, ~  
ffen by xutrisfaction, & so an end of he mix-  
ed ston; finis

Here beginneth the 6<sup>th</sup> Treatise  
of the Key of Alchymie, con-  
teininge the Transparent stone

Firste speaking of siderit, divers treata-  
tures in he art of Alchymie, ab bout suing he  
composition of he ston, & elixir, followeth  
two waies in generall; by vertue of w<sup>t</sup> the  
art is brought to effect, as mure as in it  
likey, by outward administration; If w<sup>t</sup>  
in his little booke he writte shew us: There  
are many waies, saide he shew you shall  
 finde farrre by experiance then by imaginac-  
tion, neither shal he bee very difficult or  
unreacheable.

119

chargeable to he wortlie, to kee all waies:  
Wherfore some are golven by fire exalta-  
tive, namely fire Elementall, other some  
againe not so; but are golven in most round  
places hat alteration may bee mad, if  
it will, by heat of he menstane; Of elixirs  
done in feare by coagulation, we have all  
this wylle intreated long enowegh: And will  
now herefore speake in his xlute of his  
composition of he Elixir in told; Whiche  
hat, hat he apothecaries call he & trans-  
xarent stone & it altogether congealed in  
gold into a pure & clear mass like vys-  
tall or yce, whiche shalbe to be of sundrie  
colours after he pintures, of whiche it is com-  
pounded of: And by he feare of his, may all  
precious stones be curiously counterfeitt,  
but effectually deareles: & his is great deare-  
tis, <sup>the</sup> ~~Reimono~~, whiche other haue under  
he counterfeiting of stones, so hardy and  
darefull given out: Of <sup>the</sup> ~~Reimono~~ in p<sup>o</sup> 43.

44. 45. Canons in he first composition of his  
booke de Quintessentij sate sufficient li-  
declared to purpos are xviij seypers: And  
understand he secret of he art; Elixir  
on he mortations of ~~Reimono~~; shadowes  
marvailously

marvellouslie vnder hys confestiones of 20  
 solutions, & will therfore (taking hys method  
 from hem bok), shew forth an easir, & not  
 so difficult away; his knowldge whereof  
 I attainted, even as protogenes madde the same  
 in hys counterfeit of an hysse mounte: for when  
 he had long time sought to xutrisifie hys earth  
 of hys menstruall, & the earth of hys vitrioll, evan  
 voxeo wth hys conuoluted water, where in working  
 contrary to art, it woulde never putrify, &  
 thought to xee what it woulde doe in toto, &  
 having put it vnder ground, it immediatly  
 congealed into crystalline masse, where by  
 he received the work of hys transparent stone,  
 in wch according us Raimond hys intent  
 in hat place; for hat therere no meane  
 to counterfeit pretious stones, rather then  
 to frame Elixir, by hat meanes: wch way  
 of Elixiring, is of all waies hys most noble:  
 for hat therere in is least labore, & trauaile,  
 & least faille experient; for hat after hys com  
 munion, therere is alone nothing to bedone,  
 until it become to be transparent; then  
 patiently abide hys tyme, where fore saith  
 Raimond, finito quippe anno, tu habebis omne  
 illud q̄ hys yeare bemy come about you  
 shall.

121

shall have usf heat, heat may be desired, of  
the morte; either to his morte or to his other;  
of wh<sup>t</sup> you may at pleasure doe what you list,  
as well in the masterie of Alchymie as in the  
making of stones & in medicina, touchinge  
the making of stones I will say nothing; for  
heat here in I intendo to shew out the making  
of Elixir in toto; & upon his ground of man  
to lay his foundation, heat may be made  
of F O & C: only in toto, by reason of his  
heat working there in his glass; & not w<sup>t</sup>  
out, for by his selfe same manner of reason  
heat & sublimed betwixth in a toto place  
to be turned into subiect of nature by his  
water droent; by his selfe same manner  
of working we may no doubt bring his  
cler to his full force & vertue; for all his  
masterie lieth in his parte of his water, &  
what water we shal do take, appeareth by  
Raimond, Alchymist Exley would take his  
Lunarit vegetable; But Raimond in his  
plat incane by Lunarie, his Lac Virginis  
minerales, wh<sup>t</sup> see will be to be royned with  
quintessence; saying take an ounte of  
most fine yodo, & dissolve it after his  
marines, wh<sup>t</sup> to have shewed his in my  
Testament

testament, Namely youe Lunarie, to w<sup>e</sup>  
 add equall waigis of he quintessence, where  
 by I gather, that by Lunarie bee meane by  
 he Lac virginis mineraill, other wise it would  
 not bee by vertue of he compound: for hat  
 Lunarie, & Quintessence is all one: well, I will  
 not stande upon that, for I will not meddle  
 w<sup>e</sup> any vegetable water in his behalfe: all  
 hough I will shewe how it may be done by  
 two waters for he roote, & by he only one  
 for he root: The two waters are he Lac ~  
 virginis mineraill, & Explor compound water  
 of he hys before the red: w<sup>e</sup> water last  
 named, let it bee y<sup>e</sup> vines certified, or de-  
 stilled before it bee ottaxed: To come ther-  
 fore to the practick; Take your yoto, made  
 calce w<sup>e</sup> before caught, & dissolve it in Lac  
 virginis, or in he certified water named;  
 w<sup>e</sup> being dissolved, fiter, hat he only  
 fine exure water may passe away, hat  
 done, nutritie it altogether in Quauncio, for  
 15 daies, then put it to distill away he  
 dissolving liquor in a sh fire, lise all he  
 site of C remaine in he bottom, & yet  
 note hat I have seene yoto passe over he  
 Limber: wherefore if you can so pass over

123  
He wchle (as I myke it woulde) it shall  
be he better: When therfore you have your  
gold as you like of; Take your fierie ele-  
ment of ♀ one halfe, & mingle it w<sup>t</sup> he  
olde halfe of oule of O: Wh<sup>t</sup> come, wut it into  
Balneo for 24 houres hat it may he bet-  
ter conioynt, Then take it out of he Bal-  
neo, & fawing your gryses egg well clost,  
set, or buit it in he ground, a foot, & so  
let it stand for he space of a whole yere  
Then take it up & you shall finde it con-  
verte into a transparent stone of golden,  
or carbuncle colour: wh<sup>t</sup> you may by putting  
on more of he fierie elemente, dissolve  
in hot balneo, & congeale in toto, so he in-  
creased as you list, w<sup>t</sup> shall be he per-  
ferte Elixir on all dooies; Yet note he  
wgen you shall take out of he earth his  
oure glasse; You must in an Athenor give  
it a prettie fynny feate for gtaies, & so  
at he end of euer dissolution & congea-  
tion, w<sup>t</sup> Raimond in he se wodes com-  
maide & to be done: Et da sibi ignem  
de seruturis per novem dies naturales con-  
tinuos: he fefte feine manne may you  
obserue in Lune w<sup>t</sup> eithre of he waters;

waters; & let transparent ston now finis-  
 hed on his wifē, & will some wyt say,  
 of pearlē; Take therfore the first, oriental  
 seed or white pearlē; & dissolve hēre of an ou-  
 twight in certayn of hēre waters namēd a  
 aforē; wash hem over hēre lumbēt if you  
 may; & then in Balnto separeate away  
 hēre water, so that hēre oile of hēre pearlē re-  
 maine in hēre bottomē: Then take of hēre oile  
 of pearlē one part, of hēre oile of Lune sand  
 ded like unto hēre O, halfe a part; of hēre  
 Pac ourainis equall to hēre Lune; boyn hem  
 togelþer, & after set hem in Balnto hēre batter  
 to boyn: Open sawing mountos of ston made  
 of wþat forme you will, wþelþer like axere  
 or like an akorne of wþat bignes or quan-  
 tie you list, put his iomed liquor into hēre  
 mounto or furness, wþ ston close, & plute  
 it for hēre stōto above mentioned, then  
 shall you have it congealed into a hard mass,  
 or orient pearlē, wþ you must fise after mad  
 in drie fire, as is alredore longe, of hēre  
 þ have seen no wroght, save that I have ga-  
 gered it from Pannonto, & Rixley; who ex-  
 clie protesteth, & that wñote a damnable wifē,  
 þhat he had þe seen it: Also þere reason  
 yeadeth

125  
yesterday; it to be verie likelit: And for fro  
this mury I say, that I gave to shew gold  
to dissolved wyl the lac virginiis, heat ~~concentrate~~  
the wyl of tare, wyl if it were dissolved sand  
the wyl to be the transparent stone, from wyl  
gold also wyl I wyl to have separated by  
water dissolutive, I saw what heire of in  
weake fire rise over wyl the water: And knowe  
that it will walys he combust, & is therfore  
the best way, for botolit (besides heat) may  
heat wyl the stone be ferment; And byt  
shewdo heat wyl may suffite, for he  
transparent stone; finis

Fleere beginneth the 7<sup>th</sup> treatise  
of the Key of Alchimie con  
teininge the Elixir of Life  
and the use thereof

I trust here is none so ignorant, that rem  
ain any art able to prolonge, or continue his  
life of man any hot or little longer, then he  
appointed hours; Against wyl determined time of  
doo there can be no defense, wyl to wyl gold,  
were fare from faire & sacred religion, neir  
ther save of ever red any of his wyllovers, or  
earlier learned wylsitions of elder time, heat  
asserted or attested any firs vertue of elonga  
tion

Elongation unto heire elixir of life; Althouge  
 hereby they haue the booke safe & sounde from  
 the extremetie of grete, as long as god shall  
 avoint tyme: Althouge it releaseth some w<sup>t</sup>  
 full blowne & greeves of dyuers breake, to y<sup>e</sup> y<sup>e</sup>  
 fute boundes in excessifull foyt, wonderfull  
 w<sup>t</sup> some of the xylotles shewes lived so litle  
 tyme & fadd fute medicines to xerolong life,  
 as heonge w<sup>t</sup> shal forver man fare, for  
 were able to xerolong the fete hours; wee see  
 none so great enemies to learning, as tho  
 ignorant, not vnderstode therfore vse he  
 w<sup>t</sup> vnderthe Scientia nemine habet inimicum  
 preter ignorantem: & these w<sup>t</sup> see are sooneest  
 readie to vnderste, w<sup>t</sup> go either have least skill  
 to. Judge, or else not to comweare fute mis-  
 sed that w<sup>t</sup> ignorantis her haue bought see,  
 & cannot fute or else moved by enemie, he see  
 that attained to, w<sup>t</sup> he c<sup>t</sup> cannot aspire to,  
 do speake ELLA hereby to finore, w<sup>t</sup> art they  
 mislike, I meane it by fute obstrue xys-  
 trions, as know no more mardes but Wallin  
 no other way to the wodoe, but one; Devoure  
 & speake in of the most antient medecines  
 & the exect etours to cleare to the vnsa-  
 rorie Gallins druggs, & if they gaunt to say  
 that

that haue bee set vpon them as  
hermes, Alchimie, w<sup>th</sup> numbers, w<sup>th</sup> names  
are extant in further philosophorum, b<sup>t</sup> we know  
the excellent vertue of that chymicall kind  
of x<sup>ps</sup>isit<sup>e</sup>; Then what say they to elixire  
of Verross, who were old men & knew boþy but  
þeir heire out farrre above þeir ofþer: Rupest  
tus flourished about þat time, of latter  
times Arnold & Raimond & others a number  
successively whom we know not: Although  
of latteres yeeres þere were, w<sup>th</sup>ose memorie  
are fresh, as about an 100 yeeres since wrote  
Egnas Morton, w<sup>th</sup>ose owne words are þese

I made also þe Elixir of Life

w<sup>th</sup> me bereft a marchants wife:

See w<sup>th</sup>out what a full great wonder;

I made þe quintessence w<sup>th</sup> st vnuer

þe nose of him, w<sup>th</sup> soundly hit to deaþ,

Wouold make revive þere of þe only breþ

þt of him it were asked what daies þe liued,  
þere were lately, þat reþto report, for  
þe liued since þe birth of my fatþer & was  
þroþed at aþris: In þis time þere florishid  
Analorum Raimundus, & in eum George  
Poxley w<sup>th</sup>o resting alonk to þat ex-  
cellent kind of x<sup>ps</sup>isit<sup>e</sup>, gadd Galenus doþs

in little vrte: And yet it speake not rys  
 to condigne Galen; for it knowe in distribyng  
 in distribyng the knwoledge of xpsit,  
 he wrote eight excellente; althouȝt in xpre-  
 bing of medecines see had hym all, from the  
 remyndes, & set downe none of his owne; what  
 xpsit vsto Galen to ministre of his owne?  
 if see had none but that wȝt see had from  
 other mens practis? or wȝt see had gotten?  
 see his name of a most expert xpsition?  
 if see did great oures it appereþ, he did  
 them not wȝt that kind of xpsit: of  
 wȝt he was ignorant, ys þen at all nō  
 some other mean þen is commonly knowne,  
 & wȝt is not his to deuare Galen, but  
 rather to shew that Galen vsto see sette  
 xpsit of xpsitours: wȝt see learned of  
 þe Flavonates his me; wȝt xpsit shew  
 see coude not heþ, unless see shouþ  
 to close the secret of the stone, see ther-  
 fore gave out an other kind of xpsit to  
 tolour his matter whil; wȝt see had obser-  
 ved to do good by worcking the practises  
 of the Empiricis; & vsto not his pre-  
 nior as from my owne auþoritie; for  
 indeede the honorable Rainton saþes it  
 in his

in his first distinction of his quintess-  
 entys: where showing that Hippocrate  
 tis philosopher like said darkly in his pro-  
 nosticks spoken of it comynge to Galen,  
 writing a gloss upon his same worke  
 of Hippocrates, see seint; Galenus a veri-  
 tate hunc narrare vobis est ut in modo  
 Ramondus most faire fuisse teatrum, et hys  
 vse vere of, nōesse of man to declare,  
 not that he wold shoule know it, for  
 feare of opening to great scarras abroad;  
 But in this place, that you most noble sou-  
 raigne mought be instructed here in for  
 the reservation of that time in healthie  
 estate; in time of desire of god to grant  
 it long; for I feeze not on future yore;  
 To our purposed matter, I know before are  
 sundrie kinds of visitours between hys  
 Galenists & hys & pynicall visitours; where-  
 fore because I am not ignorant of hem  
 both; I will hys mury say between hem  
 that as I know among the Galenists, that  
 the large quantite of hys doysis, doo divers  
 waies hurt the body, so among hys olde olde  
 sort, I fear hys doxperate giving of  
 hys, & hurtfull minerals, will breed  
 great

great part, for that verit few know how right  
 fullit to reward hem; but that we iſ done  
 by extraction of oiles, & quintessences is  
 most excellent & may most safelie be given,  
 for mettalls ſure ad are of knowne vertues  
 may be ministrac. surely if they bee brought  
 into notable liquors: for the effecting of subli-  
 matis & precipitates, whiche are diuines, the  
 heare are effectuall in cureſſio[n] then in vni-  
 ſickes inwardes, aloughē they may bee given  
 if they bee well prepared, And in my opinio[n]  
 the aqua vita w[th] paracelsus speakeſſ of  
 for the reparation of sublimat it our aqua-  
 vita, & not of a wine, but our true Quint-  
 essence & vegetable: of w[hi]ch compoſe I  
 will now ſpeak: In the vegetable Precepte  
 I aforſt taught what the matter was how-  
 the iuuentur is extracted & in what sort the  
 Elements ought to be ſeparated, & rectified;  
 when heerefore you haue the & vegetable  
 & ſolident water well rectified, heat it  
 7 times rectified, & deſtituted; then thereto  
 diuine heare ſimplis following; black pep-  
 per, Euphorbeum, pyrethrum, Anacardium,  
 Squilla, Solatrum, Apium Silvestre, in re-  
 coction after the Rungement of the diuine  
 artift

artist, & pese out into the Quintessence of  
 or ardent water to xutrisfie for 21 daies; in  
 the fire of the first degree, then out from  
 so digne ste, & xutrisfied into a Limberk & in  
 ash fire draw all heat will astnoe, & after  
 heat circulate it in a Bearell for 100 daies  
 Then is it Quintessence, & artificiall Balme;  
 of w<sup>t</sup> Bawley heale crackede; Let spites &  
 gummis be xutrisfied in the said aire of the  
 blessed stone; and after distilled, & kept in  
 a circulatore, in Balme for 100 daies, & shall  
 be Quintessence, sealing all infirmitie, & reme-  
 dyng the bole from the corruption, & renew-  
 ing yonge; heat it the sterte of the mem-  
 bers; & sick parts, & few syde quintessence  
 is to be ofte shal last of all appere; here  
 note heat as soone id as it is drawne, &  
 circulato, that then it is quintessence; but  
 when it is circulato w<sup>t</sup> spites & gummis,  
 then it is artificiall balme; To w<sup>t</sup> if the  
 quintessence of gold bee added, it shall be then  
 gold notable, & elixir of life; To make gold  
 notable, take gold verie well purged & in oile  
 of salt dissolve it, w<sup>t</sup> will be done by setting  
 it 3 or 4 daies on an ash fire; then by often  
 washing away the salt, w<sup>t</sup> distill vynegre  
 either

either drawing it of often times in a lumbre  
 in a sh fire untill the oyle of salt have lost his  
 saltines, that done wash away the vinegry  
 Cast w<sup>t</sup> destilled fountaine water, theron  
 er of hys water ardent before reserved, for  
 yu rouse twise or thrite, every time evanuation  
 of his mutt as you see tained into a yellow  
 colour, & when you have so mutt as you think  
 will serue your turne, wh<sup>t</sup> may bee about 30d  
 it anesse waiget of the golden fountaine wh<sup>t</sup>  
 will be enouche for 4 or 5 ouents of ardent wa-  
 ter, wh<sup>t</sup> is bothe a great & a greate quantite, then  
 proceed w<sup>t</sup> your evanuations & draw away w<sup>t</sup>  
 your ardent water, & you oyle of gold so left in  
 the bottom, put to dissolve in balme; & wh<sup>t</sup> in  
 daies it will be turned into a more thin  
 water, w<sup>t</sup> so dissolved & saynt Raimondis  
 gold potable, & hath infinit vertues ab hys  
 written (faute see) in his booke of his preser-  
 vation of mens health, & his gold potable if it  
 bee added to his artifitiale balsme before that  
 it be circulato, & so altogetheer circulato  
 into his fountaines of santrie, for 150 daies,  
 is then his Quintessence, of artifitiale balsme,  
 & the Elixir of life, & heat onlie medicine;  
 whereof Raimondis w<sup>t</sup>ly in his booke of Quint-  
 esence

Quintessence, w<sup>e</sup> will read h<sup>e</sup>s reasonis ex  
welche h<sup>e</sup>s medicine workt so great effecte, Let  
him C read h<sup>e</sup>s same wordes of Ramond, & ther  
shall you find, how it hath infinite vertues,  
& why it is called Cetum phord: further  
because it is for great waules appoynted, that  
at some tyme h<sup>e</sup>e Quintessence of pearlz, shoule  
be adioynted thereto, & will shew forte h<sup>e</sup>e  
making there of: Take of seede pearlz vertue  
finelie pouered, put it into <sup>vinegaret</sup> 3 or 4 times destilled  
& leye in dissolute it, w<sup>e</sup>e dissolved evanuate  
of h<sup>e</sup> so put on new vinegaret vntill heat all  
the pearlz be dissolved; Then wash it well  
in destilled water, that h<sup>e</sup>e vinegret last  
or favorit may bee pac away: That done, hande  
it at you did h<sup>e</sup>e go to & so shall you have  
the Quintessence of h<sup>e</sup>e pearlz ready to any  
use, either to ioyne to your Elixir, or else  
w<sup>e</sup>e w<sup>t</sup> h<sup>e</sup>e Elixir, as you shall see vaine  
the order how h<sup>e</sup>e Elixir, is to be w<sup>t</sup>ed;  
for the diversitie of dures following;  
The first Ramon therefore sheweth how to  
cure all dissenses in general, from h<sup>e</sup>e head  
to h<sup>e</sup>e feete after a generall ministe; so  
like wise for h<sup>e</sup>e restoring of yongnesse  
is to be done;

Take the Elixir of life, aforesaid, & thereto unto  
ioyne 2 or 3 drops of the quintessence of pearl  
to the quantitee of half a nut shal, & so take  
it for a convenient space of 4 or 5 dais, & if  
so this you will do the common quintessence  
of wine, it shall work more straunge &  
forreable, this is the rule wch must be obser-  
ued for the restoring of age & strengthening of  
the feeble.

The secondemon shalbe after the  
manner it is to be used, for the reu-  
sing wo of those, wch seeme to be  
gone in vaine.

Take of this Elixir his quantitee aforesaid  
& putting it wch some liquor in a spoon,  
ministor it to the parties, soon he recey-  
veth of you shall see howe effectually it setteth  
in to the stomack, & removeth members,  
it will rouse the natuall heat of life;  
& speake not if you will gare it more  
effectually, ad thereto unto the quantitee of a  
reape & one of the fierie Element wch is  
of golden colour extracted out of the herbe  
Selinon.

The 3<sup>d</sup> tearefyl the bane of the leprosy  
Give of our Elixir unto the partie by the spatt  
of

of 2 daies & þe shal bee perfectlie curde  
 so that it be not leprosie from þe finger of  
 þe ded ab wat betwix, & Constantine gib leprosie;  
 But for þe better working þerof let it be taken  
 in þe water of strawberries, for if þat water  
 be druncken inwardly, & cloþes wet therin  
 in laid on þe part, it will make won-  
 derfulle: for þat strawberry hath a partie  
 proprietie in þat behalfe;

#### þe 4<sup>th</sup> for þe pulley

Take þe quantiteie of Elixir after rad, &c.  
 give it in drinke wþ þe fingers of yþe þe þe  
 wþ mustred seed; for þe part of þe daies to  
 drinke wþ þe wþall a þe alio to rubb þe var-  
 litud members, & þenfull set þim þer.  
 batþed in a bath þot & moist made of þe  
 þearþ, by wþ þe shal bee curde in short  
 tyme, & þat so wonderfullly, as if god  
 never had þad it; and oþerþe þe god  
 is wþall, þat our quintessente you givþe þe  
 þings ab þe visions humors;

#### þe 5<sup>th</sup> teareþe remedies against þe Conjunction

Give wþ oure Elixir þe cure of þe þe  
 epidion separated according to art, &  
 þere wþall minþe some quantiteie of þe  
 powder

pondes of he flesh of malle &ervishes; & see  
shall be woful & sound; Note also that he is  
is he onlie cure & resuce of all fevers what  
soeuer;

The 6<sup>e</sup> against melancholie & all  
manner of falling sicknesses;

The cur of it is that w<sup>m</sup> our elixir aforesaid  
be given indeink; wherein be infused fum  
fornit & antaurie, he greater exsincit, Fines,  
Taxis Lazariti, & Eleboris niger; But most  
specially if unto hem you add the scrib  
flyeriton, commonlie calleo St Johnes  
worte or perforate; & if for he falling sick  
nes pionis

The 7<sup>e</sup> to helpe such as are feare  
full, to make hem recover health  
strength, botonis & fortitudis  
more than commonlie by gabe  
by nature

Add unto our elixir of he Quintessence  
of xcarlo pionis, angelitu, & saffron, &  
give it him to drinke, & so shal he recover  
both exhortation fortitudo & strength

The 8<sup>e</sup> for surges ab poisono by  
biting stinging or any kinde of vysion  
Give him w<sup>m</sup> the quantitee of our elixir

or medecine afore said some of the Quintessence  
of Angelita, w<sup>t</sup>che farr of Cut, red vitz  
tanit & Scowre regare, w<sup>t</sup>hee unto put Gen-  
tian, & unicornorne, w<sup>t</sup> let hem drinke & see  
shall bee cured,

C<sup>e</sup>re g<sup>t</sup> so reale infectious infectioun  
mores like & towes breaking out

Give ffem of our Elixir to drinke, & out-  
wardly anoint hem, w<sup>t</sup> ointment made  
of quinsice & Tabascare, to w<sup>t</sup> add somt.  
of our Elixir; & w<sup>t</sup> he drinke may forme  
Tabascare be ministred; & so doing god shall  
bee cured, exxect it be a plague from god.  
as feare of Herod, w<sup>t</sup> is end of the 12 of his  
olde.

C<sup>e</sup>re ioy for the quartaine w<sup>t</sup> seemeth  
so hard to common of Galene &  
Christian

Give unto the patient w<sup>t</sup> our Elixir, to  
drinke sute lyngs as are spoken of in our  
ture of Melancholie adding thereto the  
pebble Savine w<sup>t</sup> only hath an expectiali  
restie for this feare in so muche that it  
hath but two or three drops of his  
fume warmed, put into his mouth; or in  
his ears, it taketh away his feare being  
so

so vſed for 3 or 4 daies:

The vte for a frut Certian

Give of Quubarba, two vennie weight to  
twentie, one vennie weight of our camomile,  
w<sup>t</sup> salt a nut shal of our Elixir, & so con-  
tinue these daies, & you shall be cured;  
But if the Elixir be mixed w<sup>t</sup> yleume ad-  
vnto the doctoring aforesaid, furbith sense  
w<sup>t</sup> solixodie;

The 12<sup>th</sup> a remeure against the  
Quotidian

The Quotidian is only cured by taking  
our quintessence afores it bee artificiall.  
Balme, & Elixir, & especially if there w<sup>t</sup> all  
be given any of those thinges w<sup>t</sup> you expleyne  
but above all if you put the vnto forme of  
the Quire of the greate ♀: for it is an  
experiment that if you take 3 or 4 drops  
there of, & put it in the right nostrill or  
right ear of the partie, then as Edmund  
saith, Follit Tymum quotidianum fabris

The 13<sup>th</sup> Contineynge the cure of all  
fevers, whether of Blode, woller or  
expleyne, whether fabris sinocha, cau-  
son frenesis, or litharge or any other  
proceding of expleyne,

In feathers ~~proceeding~~ of blond, first make ~~peper~~  
 balsome & setting of blond, & after applye ~~the~~  
 partie w<sup>t</sup> our quintessence, & powder of wa-  
 ter & revishes, & a little & tampe, give it to  
 be drunck, that ~~the~~ feaver, & inflammation  
 may be taken away; if of older applye w<sup>t</sup>  
 our quintessence in druncle sute as wet vse  
 to woole, & outwardly applye linament,  
 w<sup>t</sup> those Cooling thingys, water & revishes.  
 & Camxfir: Et ~~relegme~~ applye w<sup>t</sup> our  
 quintessence thingys, as purg<sup>e</sup> & ~~relegme~~, y<sup>r</sup>  
 for ~~the~~ lethargie giv<sup>e</sup> ~~the~~ fire of ~~the~~ quint-  
 essence; that is ~~the~~ fire or oile of our stone;  
 w<sup>t</sup> let it bee applyed w<sup>t</sup> hot thingys, & in  
 druncle let coulde thingys be given: As unto  
 all those thingys of ~~the~~ quintessence of ~~the~~  
 mans blond, be added; it will worke won-  
 ders in ~~the~~ cure of all feavers;

### ~~The~~ 4<sup>th</sup> against ~~the~~ feaver pestis Lent

Minister of our Elver of life, gaff a  
 nut shew full & it shall suffite, yet if you will  
 have it worke the stronger, adione thereto.  
 Gentian, red dittany, cloves, bole Armeniae,  
 castorium, Scopæ regia, or white Quic: w<sup>t</sup> when  
~~the~~ shall tast ~~the~~ rauers of life will ascend  
 to

to the part, w<sup>t</sup> will exxall the infected cure  
 & his wounde be given w<sup>t</sup>in a day after his  
 partie is cutt, & god willing god shall be  
 hured

The is against the plague  
There are divers kinnes of exaimes, some  
proceeding of emotines, some of over fulnes,  
some of woundes, but how soever it happeneth  
it is deadlie, w<sup>t</sup> drinke, & roste the fire.  
oile of our stome, or quintessence: yf  
there be no drinke that are moist of  
exoration, The greatest cure in this is to in-  
loue a feuer. w<sup>t</sup> it is to bee done w<sup>t</sup> the herbe  
flamula, or doverwort if it be out in our  
quintessence, & so let it stand 3 figures, w<sup>t</sup>  
w<sup>t</sup> rubb the arteries, & the backe bone &  
lay on clothe enough, & the patient shall  
have a feuer w<sup>t</sup> surely his swasme: Open  
Labor after the cure the feuer w<sup>t</sup> he  
medicins aduanted for the feuer: If the  
swasme proceede of emotinessse, Let the  
partie eat: yf of fulness give him a stark  
dier; yf of a wounde, comfort the wounde w<sup>t</sup>  
a hot iron; After that w<sup>t</sup> salves that re-  
voke rottenness, or quitture, & open w<sup>t</sup> sug-  
ar cause flesh to grow, & give all god's  
ministrac

1247  
ministred w<sup>th</sup> a little of our quintessence,  
farther for woundes or fistulac, let them  
add that our first menstruall wortles yonches

The 16<sup>th</sup> against the sciatica, foot.

Gout, & all manner of gouts, & last  
of all syre laxative medicines ought  
to bee ministred

for the cure of the gout in generall, god  
hat<sup>e</sup> given us, the quintessence, to bee vsed  
in wine, & to be laid vpon the place,  
But farre better if w<sup>th</sup> all the quinte-  
ssence of mans bloud be ministred: But if

so hyspe be added the quintessence of Sulphur  
boyled in wine, bee outwardly applyed;

But because we are entred <sup>in</sup> to the cure

of the Gout, not knowing what may hap-  
pen even vnto the greatest, & will shew

the most approoved medecine of the world,  
w<sup>th</sup> fitnesse it was my purpose to finde out

by great consideration of the synges, & ex-  
amining alsoe great prooffe here of, & will

therefore set it downe: for I know it is the  
only medicina of health, & farre excedeth

any virtue vegetable; for it is of metalli-  
cal kinde;

Cake therefore a godd quantitie of 200  
ledd

Lead or minium & temper it w<sup>t</sup> oyle of roses  
 & yolkes of eggs, make it likt a plaister, lay  
 it to he w<sup>t</sup> latt vpon a vett of leather & im-  
 mediatly whin an houre or two after, it  
 taketh away bo<sup>t</sup> redness ~~swelling~~ & paine;  
 But in tempering of it you are to add a  
 spoonefull of our menstreue to it, then more  
 till it a quicke dissiper: vs for tho<sup>t</sup> therow  
 were our elixir were givene, for bo<sup>t</sup> dairies,  
 inward, & applied outward; then noe doubt,  
 it shoule bee cleare recorde, & write not  
 ffor conjecturally; for my selfe w<sup>t</sup> son it is  
 morbus hereditarius, & greatly given<sup>w</sup> to it  
 am by heat only in a maner never troubled  
 w<sup>t</sup> all; ffor the admyning of laxative  
 thinges here falleth out ffree & on tolla-  
 tions: first heat therell not; secondlie  
 heat ther loost no vertue: 3dy heat ther  
 may worke in the farmost parts of the  
 boodie w<sup>t</sup> out danger to leake away ffree  
 excrements, obsteare therefore these things  
 & give it w<sup>t</sup> out our quintessence, & let it  
 stand mixed 3 houres, for the quantitie  
 is w<sup>t</sup> out the quintessence heat you minister  
 one ounce w<sup>t</sup> it one drachme if of a drachme  
 one xemic waight, if of a xemic waight  
 one

one barlie boorne & so forth.

As touching the making of the Quintessence  
of mure blondo, & referre it over to Arnold-  
de villa Nova, in the booke wchis see written.  
ad magistrum Iacobum de Solleto, wchis a  
common booke & knowne to Ryvesissus; & so  
the 7<sup>th</sup> treatise hath gis endo; fritis

Heere beginneth the 8<sup>th</sup> treatise  
of the Key of Alchimie, contey-  
ning the rules of Multiplication  
& profection

Having in ye 7<sup>th</sup> afore saffeo treatises  
labored, what hit our key is now able  
to ope our secret locke of Alchimie: yt  
now alone hit refletly ffeat roving to  
walcye, & waundez into hanc xlatos, at  
will, wee turne our key about in hys  
locke, by whch action wee turne back hys  
spring, hys dore fliete open, & hys way to  
entrance is cleane: wchis in hys treatise  
& briefly answere to attromolish, in shewing  
the waies of multiplication & profection;  
wherefore note what as soone as our fixion  
aforesaid is made by setting our Elixir  
to fixe in a furnace of fixation, wchere  
the fire may be made above, that by

gentle strete of the fire may strike downe the  
 spirit upon the water, wherupon it is to bee  
 shrowded, in such sort that it ascend not, bee  
 kept downe, that by the exalte of administrac-  
 tion of fire, it may bee kept still wyl bee  
 boode, & soule; that ther may aliogetor com-  
 mixe wylone make; wyl will not fume but  
 vident easie fusson in fire; & easysd quicke-  
 ly: at my tyme wee count it verfayt Elixir  
 & call it the Elixir of the fire & heat; for  
 that it is benable to runn on a smalier quan-  
 titie: wyl if it be fedde wyl milke, & food will  
 & storren like come to a fuller growthe & so at  
 the lufe to a mans stature; wylen see shall  
 bee to use the art of nature, & multyolie in  
 his kynnes; either as a plant, wyl nurisshing,  
 or moisture wyl bee geavenlie deme & raine  
 conmekte by nurishing, & feeding to a great  
 tree, & bringeth forth fruitt innumerable;  
 Of wylom tho feede, or herbe growthe, & ac-  
 quine becommeth to multyolie in his owne pro-  
 per kynne: Even so our Elixir food & nou-  
 ished in the geavenlie demes & raines, that  
 is multyasures; wyl wyl before shewed their  
 vertues operatiues Namelic Luminarie & gile;  
 The one so the black wylte & the other so

hpe red: And here of speakeþ grettable, hat  
 ther beforeþ great to þe merte store of oile.  
 & tincture after þe first fumion: þfor so merte  
 multitudine of tincture shall here bed and  
 ther is of oile, water, (i) Lunary; And  
 þerefore hat althouȝe there be but one mul-  
 tiplication in generall, hat it so say), þe  
 multiplication of þis mixtio & red: yet for  
 that it done by two kynnes, & maneres of  
 working, wee þerefore divide it into two  
 parts: of whiche one rass multiplicacion,  
 spirituall, & þe other corporall; þat is  
 þe one in qualitie þe other in quantitie;  
 þat hat not before turned on 10 may be  
 made to come on a 100 to a 1000, & pro-  
 ward by þe increasing þere of; of whiche  
 will first speake, & þat alonely to be done  
 þat þe fixed may be made volatill, &  
 againe þe volatill fixed: & þat by þo  
 often subliming of þe water not fixed;  
 now þe earthy fixed; of his kind of mul-  
 tiplication, þe kynd in clangor Buccina,  
 & augmentum in qualitate pro spontitate est  
 & and þe augmentation or multiplic-  
 ation, in qualitatibꝫ godonee it to dissolve  
 & coagulate þe tincture þat it to imbiue  
 it

it w<sup>e</sup> our f<sup>e</sup> to do it w<sup>e</sup>; w<sup>e</sup> h<sup>e</sup>ib plant ac-  
 rodotly Arundo saiving, Rx tinctura. prepara-  
 t<sup>e</sup> partem unam & Take of our prepared  
 furniture one part, that is of our elixir of  
 the first degree, & dissolv<sup>e</sup> him in 3 parts of  
 our f<sup>e</sup> that done, put it in a glasse & seal<sup>e</sup> it  
 fast, & put it all under <sup>hot</sup> ashes untill it  
 be drie<sup>n</sup> w<sup>e</sup>, and mact into oyle; & get done  
 oven h<sup>i</sup>t glasse, & imbibe it ascine; & by a  
 coffee you shall doe so, so many t<sup>e</sup> more shal<sup>e</sup>  
 you winn, & give it tinted, by litter; &  
 transmute the larynx; according<sup>e</sup> & ading  
 w<sup>e</sup> those wordes, written in Clangor Buccinae  
 primus modus est & the first manner is  
 that you dissolve in the water of his rebirth,  
 or red<sup>d</sup> f<sup>e</sup>: of whom he was created, untill it  
 become cleare water, & after that you shall  
 congeale it, & w<sup>e</sup> gib oiles, intere it, upon  
 the fire untill it flow, by w<sup>e</sup> gib vertues  
 shall be doubled in furniture; w<sup>e</sup> care his  
 operations & perfections, at shall be perceiv-  
 ed in prolation, for that he waileth, w<sup>e</sup>  
 was afor<sup>e</sup> projected on a 1000 will now  
 ruine & be projected upon 10000, & in his  
 kindes of multiplication there is no great la-  
 bor: against f<sup>e</sup> f<sup>e</sup> in helasit, that is  
 you

147  
you take these medicins wpon leev shall be  
fixed, & by giving hem temperate & red-  
olcs, shall dissolve hem in heire weight & add  
& so congeale hem, heire vertues shall  
everie tyme bee doubled: so that if at  
the first gis one varte conveit an 100  
partes it shall at the secound tyme conveit  
1000 at the 3<sup>d</sup> tyme 100000 at the 4<sup>t</sup> 1000000  
so at the 5<sup>th</sup> tyme into 1000000 of true  
Solt & O; wherefore it is to be noted, that  
in few mynthes the more the medicin is dis-  
solved, sublimed, & congealed; so mynthes the  
more better, & abundantlie it will work,  
because that in every imbibition & subli-  
mation it winnet, 10, in proierction it  
herrefore no wearisom labour, in reuenerating  
of sublimation or coagulation: for that  
by those meane, the matter is better digested,  
vituled fixed, & worketh more perfectlie  
& gis spirituall multiplication it done  
2 waies, one by solution of stote, that you  
take the medicin, put it into a chafe,  
& burne it in our moist fire; for 7 daies,  
until the medicin be dissolved into wa-  
ter; without any turbulent factes; & so  
other waie by soluton of gummesso; that

You take fer glas vessaille, w<sup>e</sup> lye medicine;  
& let it bo sauced in a braisse watt, w<sup>e</sup> lye  
moutz is straiget, in w<sup>e</sup> let water boile,  
lye moutz shalbe of hempe shalb, heat by lyg  
vavor of lyg boiling water, w<sup>e</sup> ascendeth  
oward, lye medicine mus be dissolved, yet  
take reede, heat lye boylint water houre  
not lye glas by lyg fyato of 3 fynctors, &  
lyg soluton will bee donee verry sone in one day,  
either in 2, or else in 3 daies: And after that  
tge medicine shall be dissolved, take it off,  
& being coold, let it be set to fyre, & con-  
geale, to be cardone, or dorde; And in soone  
mote more lye medicine shall be dissolved,  
and fyd; lye perferter shall it bee; and  
furth solution it gib subtiliation, & furth  
tuaall sublimation; w<sup>e</sup> lyg moutz after it  
be done; so mote greater & more full shall  
it stand, w<sup>e</sup> were soon written Rasis: The  
godness of his multylication dependeth  
not, but in lye often reiterating of it, in  
sublimation & fixation of lye perfect me-  
dicine; for in as mote more do lye order  
of his complement, is reiterated, so mote  
shall gib exuberation more & lye more, &  
be increased lye more; for son mote more

You shall dissolve her perfect medicin, so much  
 more shall you winne every time to project  
 one on a thousand, for if at the first it  
 follow 1000 at the second it will fall on  
 10000 at the 3<sup>d</sup> on a hundred thousand: at  
 the 4<sup>th</sup> upon a thousand thousand, & so to  
 infinit: So contynue this spirituall  
 multiplication w<sup>t</sup> the saying of Morien:  
 Know for certeintie (as bee) that the more our  
 stonye is dissolved, & congealed; so much the  
 more the spirit, & the body is conioyned, &  
 the tincture shall be increased; On this sort  
 therefore make spirituall multiplicacion,  
 Take the Elixir & after it w<sup>t</sup> rum, or  
 100, (as it is a mean Elixir that tincteth  
 not so deepe,) & of gum take one halfe  
 that dissolve w<sup>t</sup> white or red according  
 to the nature of the Elixirs, by powdering  
 of those mercuriall upon him; until bee  
 become (by setting in balned liquid, & cleane  
 dissolved) then congeale the gum vnder fire  
 till bee he wonder: & so often may it be  
 congealed, & dissolved, that it will haue  
 no more become wonder, or orie but re=  
 maine in oyle; At w<sup>t</sup> time, it is oyle  
 in combustible, & great Elixir, & his  
 spirituall

spirituall multiplication belongeth & pertaineth  
 to the great Elixir: The other multiplication  
 wch is done by often dissolving, & congealing  
 of the medicin, wch is the augmentation in  
 raretie, wch out any new adding of finctures  
 serveth to the lesser Elixirs: So come there-  
 fore to multiplication to worck or in quan-  
 titie; it wch we cast it on bodies, thereby  
 to make one ounce weight 100 or 1000 ounces  
 weight, & this is done by proection; Num-  
 berly, heat an ounce weight of Elixir be cast  
 on a 100 ounces of purged, & heat it be  
 hereby converted into medicin, wch of  
 one ounce of heat, will burne a hundred  
 more into medicin; for better, exclaime  
 understanding; Take of the Elixir made  
 into oile, an angells weight, wch we term  
 Elixir of the highest degree, & oile intom-  
 bustible, project him upon his term weight  
 of brude or common gold purged; & it shal  
 bee turned into a wonderfull brittle,  
 of wch he wronke his owne angell weight, on  
 a hundred angells weight on a hundred  
 angells weight of quicke siluer purged, &  
 it shall bee medicin, converted into such  
 a brittle substance, that if heare of god  
 Gronow

151  
Leyoun gyon gib owne bodes, hat it on  
any of he boices, if he elixir & vitt bee  
of the same, it shall be converted into  
medeine, Of hat, take one part of Leyoun  
yon & purged, or of gib proxter metall 1000,  
& it shall be turned into pure gold. & so  
like wise for silver, for he rechte elixir;  
The medeine thus made, is called he  
Elixir peregrinat, for it may be car-  
ried in ones purse, in vnoer woorke of.  
if you will multylicia, one part in virtue,  
gyno it smale, & herion vour, of your  
gries, wch w<sup>e</sup> offsole, & congeale ab noo  
afore taught you; & so may you doo infinit-  
ly on he first maner of reduction;  
wt it on golde, & silver purged; breakes  
Bixley; your medeine being made per-  
fert into Elixir, it is to be reduced,  
vpon perfect & lense, & purged, bodes; ~  
but most egreable vpon he pure bodes,  
hat it our golde, & silver: One hundre  
weight further; The two certys being  
made perfect, he one into wch mede-  
ine he other into red, hat it into  
red medeine; make oile (parte &) of  
hem boly (1) subtil them, till they be  
rome

become þe oile afore said; & þen þe right  
 on silver; & þe red on gold; & þem on other  
 bodies; & þe matteres are at an end: Wher  
 fore rightwisely, & plauisly þe finde in  
 Scola pholoxorum; Melius tamen est  
 projiceret ut, waitng þerefore what god  
 shoulde require, se willely, Hic demittis, so  
 be cast on fundamenta mea, Nunc demittis.  
 for that it is come now to þe last mort  
 & þat it is þe last point, nameleſt þe ~  
 Elixir made; þe biddess to cast þat on  
 fundamenta; wch is gold & silver, for that  
 þov are groundes of þe stone; & going to  
 þe next point, cast fundamenta super  
 verba mea, by verba mea, see meanely ~  
 quicke silver purged; & þat conectedo into  
 medecine, so be super diligam te domine,  
 þat it on þe 4, if þe elixir be made  
 on any of þeir warts, if of any other met  
 tallion þem, þor þeir kindred embreath  
 finde, & makeþ better fixion; þor þat  
 between þis & mettalls þere is a certane  
 love, wch god mostly in diligam te, & dilig  
 iam super attendit, þor þat god onto  
 wþere to algrunis attendel, is so create  
 gold, & silver; þis sait, attendite, to þero  
 & þat

153

After after syze medecine, we must reale  
from poyson to make medecine, & attende  
to making mettalls; whil will been boe on  
1000: So vnde syze forre he manner of po-  
ison; take his Rule, hat as long as  
he mettall wperon you poyson carieff  
an overdeede folowyngh, or redish colour,  
increas your quantatid of mettall, &  
wpon your mettall de lincty & de cairdyng  
in colour, increase, or put on more me-  
ttall, The poyson of poyson, &  
fir st on y; Take y, & theron put com-  
mon salt, & vinegare, & stirre he quickly  
well therin, what done straine it  
a fine tunnon & soly, & then you shall  
have it faire & briggt; wþ put into a  
vessible, or gote smites vnt, & settyngh it  
over fire sole, till it beginne to fume  
or smoke, then put in your medecine. To  
the vertut of his conversion, & stirred it  
well togespor, & so it will be converted  
into perfect sol & lune; & his poyson  
vpon y is of all, most bost, for what it  
is of easifft liquifaction, & so next bo-  
tis onto hat, are th e 4: ffors hat in  
easif fusion his somes & next; wþ oft  
purgation

purgation it shal melt hem in a crucible,  
 & in melting hem poure on Sal Armoniaki  
 but better to strow over your mettall w<sup>t</sup>  
 Sal Armoniak before you blow your fire,  
 and when your mettall are molten, & cold  
 you shall hem as white as silver, then melt  
 hem againe; & into your crucible put yr  
 medecine w<sup>t</sup> stirre w<sup>t</sup> an iron rod; &  
 when you see your mettall well coloured,  
 drawe it out into an Angot, & suffring it  
 here to cool, you shall finde it trans-  
 muted into perfect mettall; Of execucion  
 on other bodies I mide not to write, because  
 the heat of melting Iron is xxvxx fit.  
 for smiters, & xxvxx smiters; but not for  
 Peintres; There resteth now nothing, where  
 on, I shalde longer intreat smite all tho.  
 treatises is treated w<sup>t</sup> iron & promisid to  
 intreat: Have heare & trust, & may w<sup>t</sup> out  
 offence retract syb one henge, where I pro-  
 mised in the end to set downe how farre  
 said gone, & proved, in <sup>everie</sup> one of tho  
 treatises; & ge w<sup>t</sup>, because I have alreadie  
 unwarelie given out in every treatise, &  
 hope your suggenes will not now expect re-  
 iteration, but secme absotte me from  
 breake

155

breake of promise: & the last parte of all  
we have now to do, standeth not in in-  
treating any longer; althouge altogether  
confisched in drawing; wherefore in most  
<sup>dutifull & lawfull</sup> humblē manner, & first of all, wee war-  
ron of yr Ma<sup>tē</sup>, if any thinge passe in syd.  
my writing, more sudely obē fraude me,  
then of wondē; w<sup>t</sup> if you finde, & be-  
seeche your Ma<sup>tē</sup> to bear w<sup>t</sup> all; & to arrest  
syd my simple agilosophie in good parte;  
w<sup>t</sup> & I will syd no harme offere & present  
x into your hignes; & w<sup>t</sup> the writing  
the writers hand to performe it, yt your  
Hignes shall commando; finis

The furnaces are described in the  
latter end of the Booke —

A view of sume charges at wch rys in the  
accomplishing & performing of the whole art  
& science heere in contained as much for the  
metherialls as for the furnaces & cessaries

In primis of Red lead or minium in waight  
280 wch after the rate of 4d per pound &  
amounteth to — iiiij—vij—vjij

Item for the first solucion of the same thereto  
must be 280 Gallons of distilled vinegare  
wch at 10d the gallon amounteth to — vi — vij — viij

Item for the 2<sup>d</sup> & 3<sup>d</sup> dissolution of vinegare distil-  
led 160 gallons amounting to — vi — vij — viij

Item for 1 drach to steele the minium stone p.  
round waight, at 5 shillings a pound p.  
amounteth to — iiij — 2 — 10 — 0

Item for the materials of the stone for corrosive  
& convected waters to dissolve the gold &  
silver — viij — o — o

Item in gold & silver for the elixir of life  
& firmament of the stone of earth & stones  
amounteth to — viij — o — o

Item for purging & beating thereof into  
foliate — iii — o — o

Item of stone bodies to distill vinegare iiij  
dozyn at 16 a dozyn a bodie comes to — 2 — 8 — 0

Item 3 dozen of heads at 12 a doz — 1 — 16 — 0

Item of large receivers 4 dozen at 8 vi reards  
a piece — iiij — viij — o

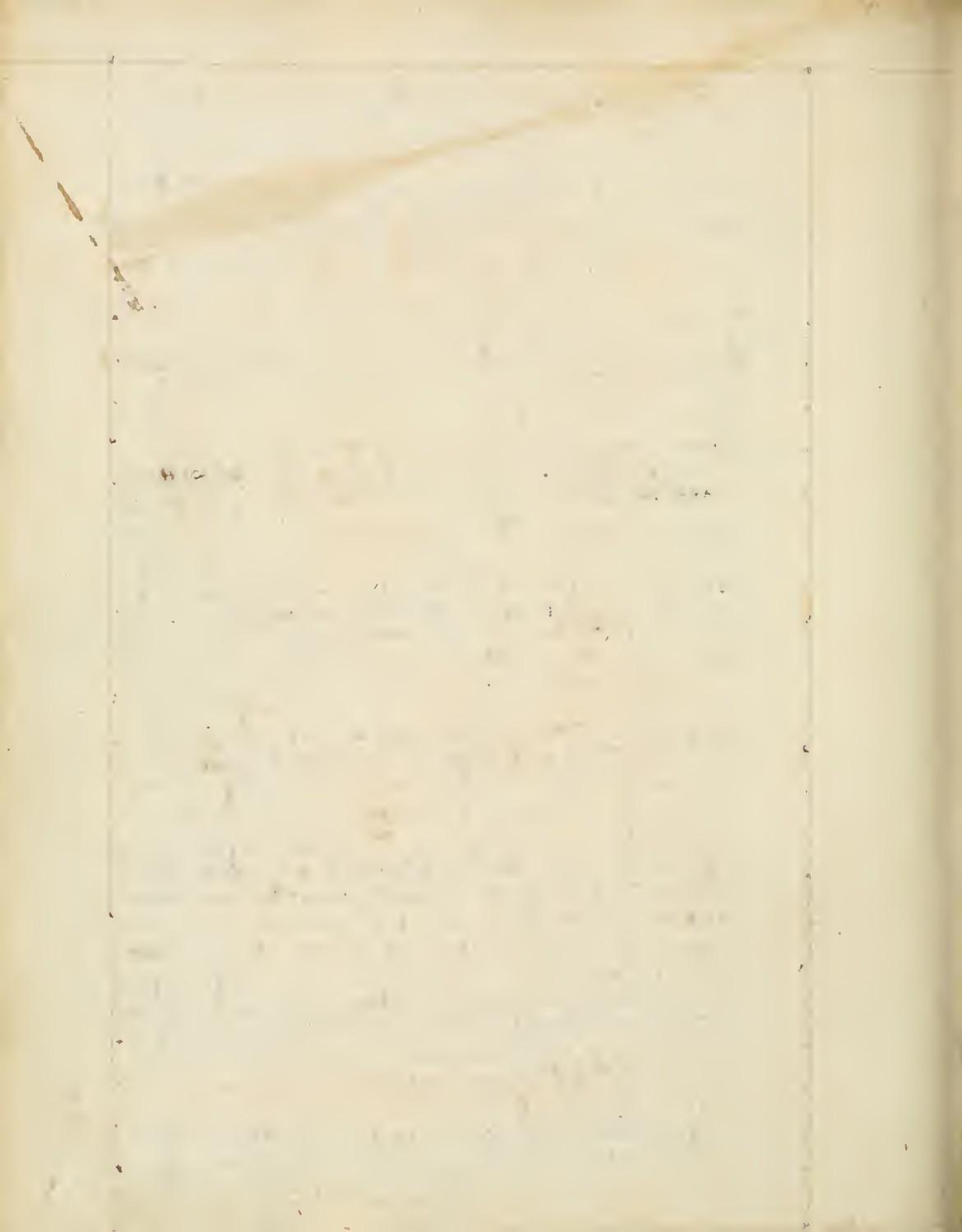
Item for drawing of menstrue 3 doz: of glasse bo-  
des et doz: of heads amounteth to — 2 — 18 — 0

Item for 3 longe receivers a yard longe a piece  
xvijs 8d amounteth to — 1 — o — o

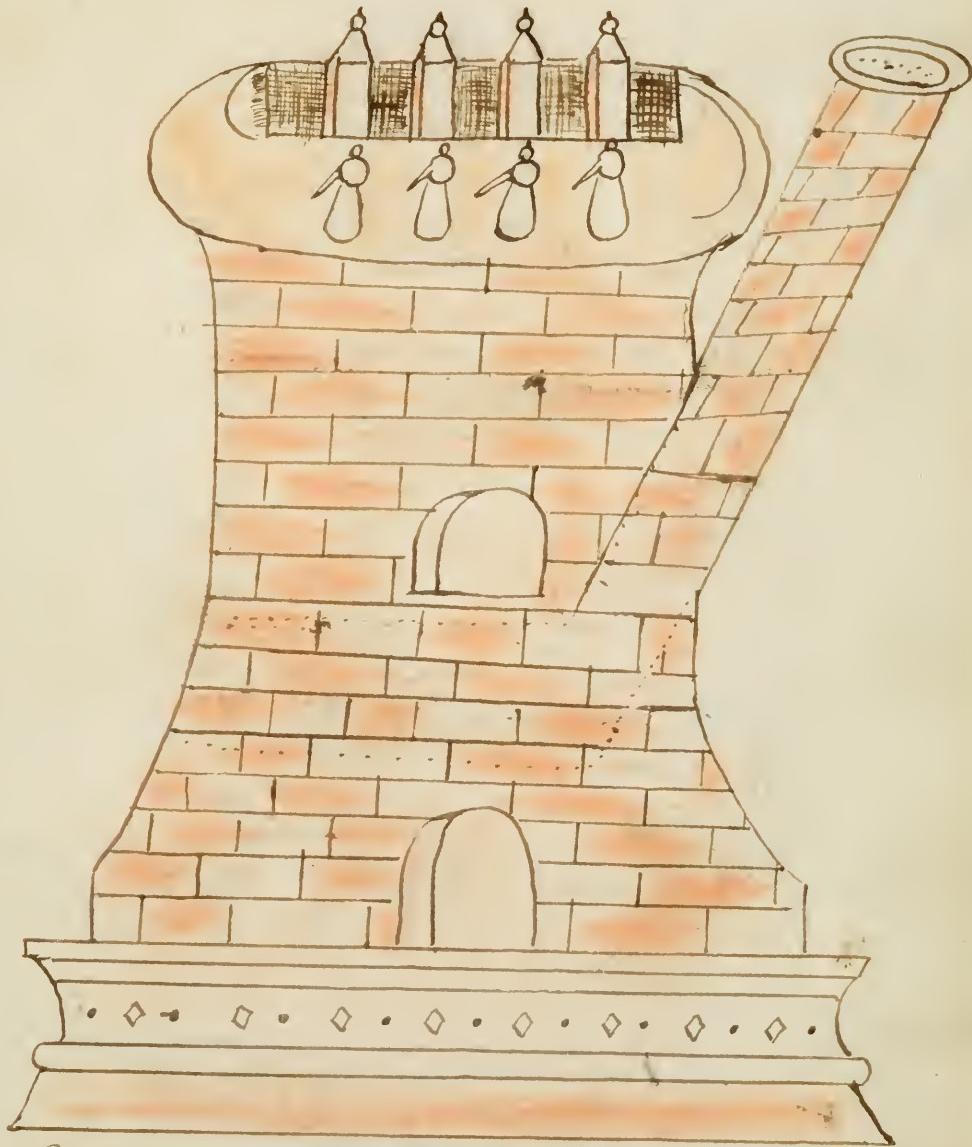
Item for other kindes of glassen vessels — 3 — o — o

Item for brich, iron worke & making of hys  
furnaces — o — o — o

Summ Tot — viij — xij — viij

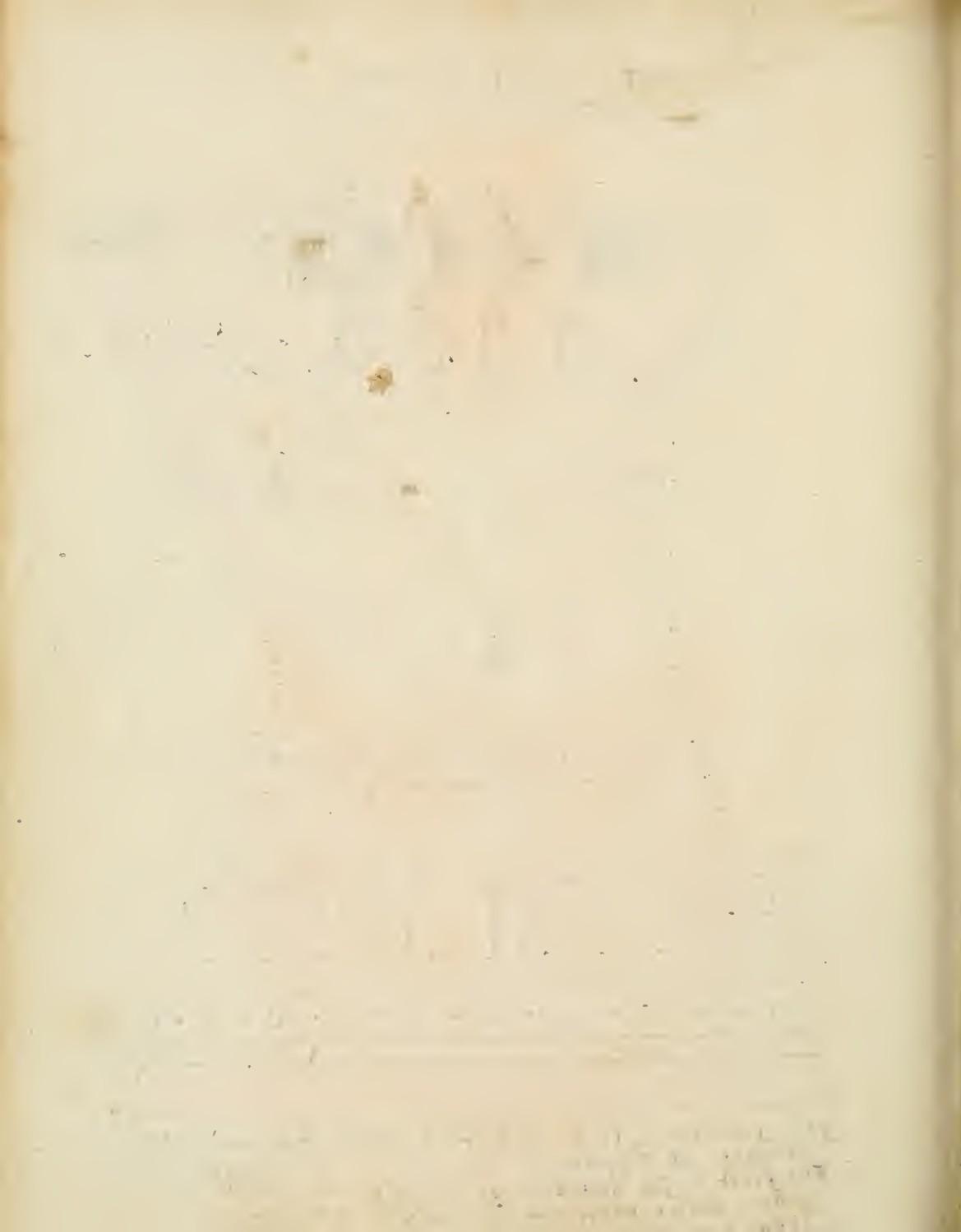


# The first furnace

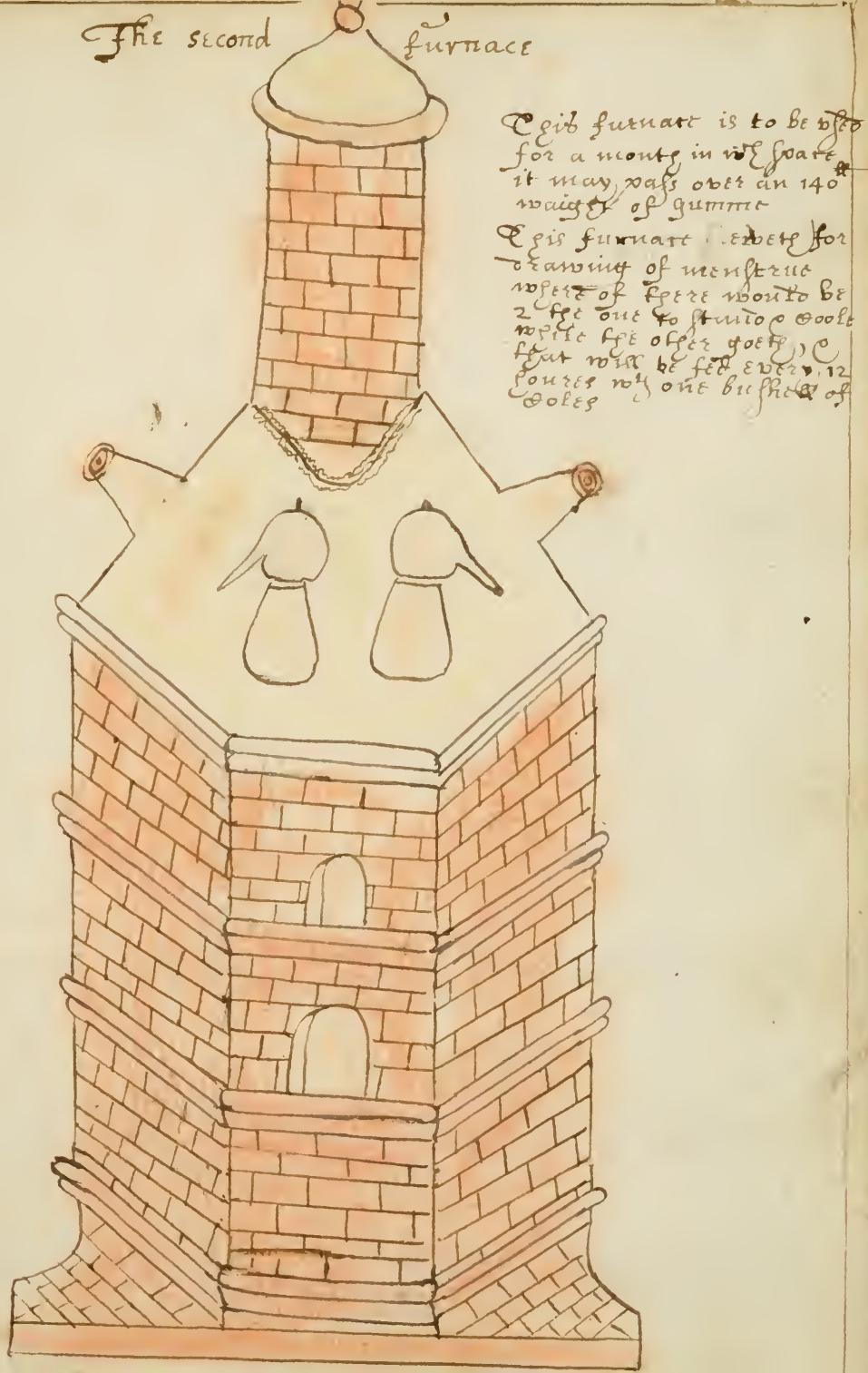


This furnace is to be used for 2 months space while the  
vinegare is Distilling;

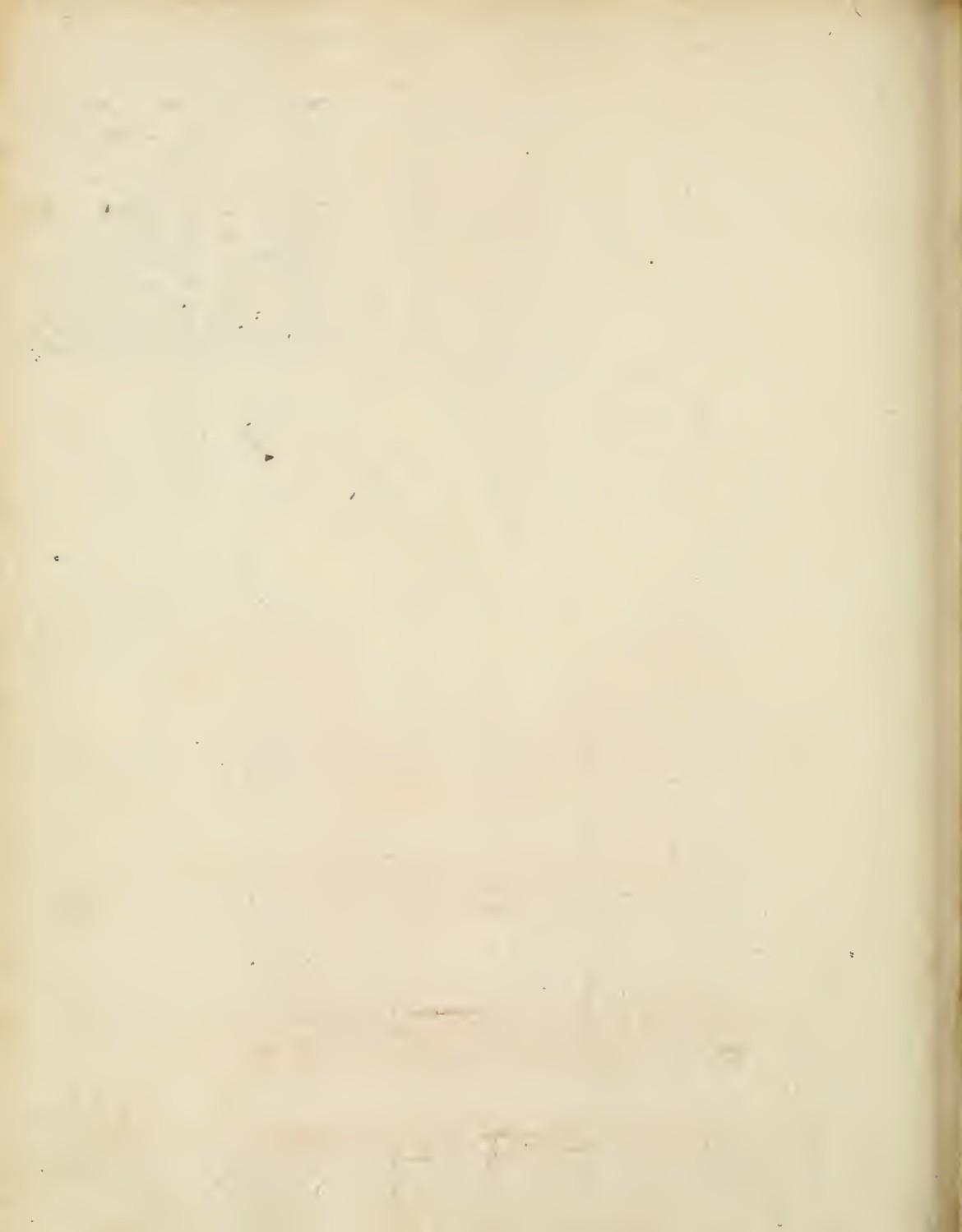
The first is for destilling of vinegare wherein with 24  
gallons bodies, there may bee daily destilled so many  
gallons of vinegare, this furnace will bee fedde  
every 12 hours with a Tunfull of coale.



The second furnace

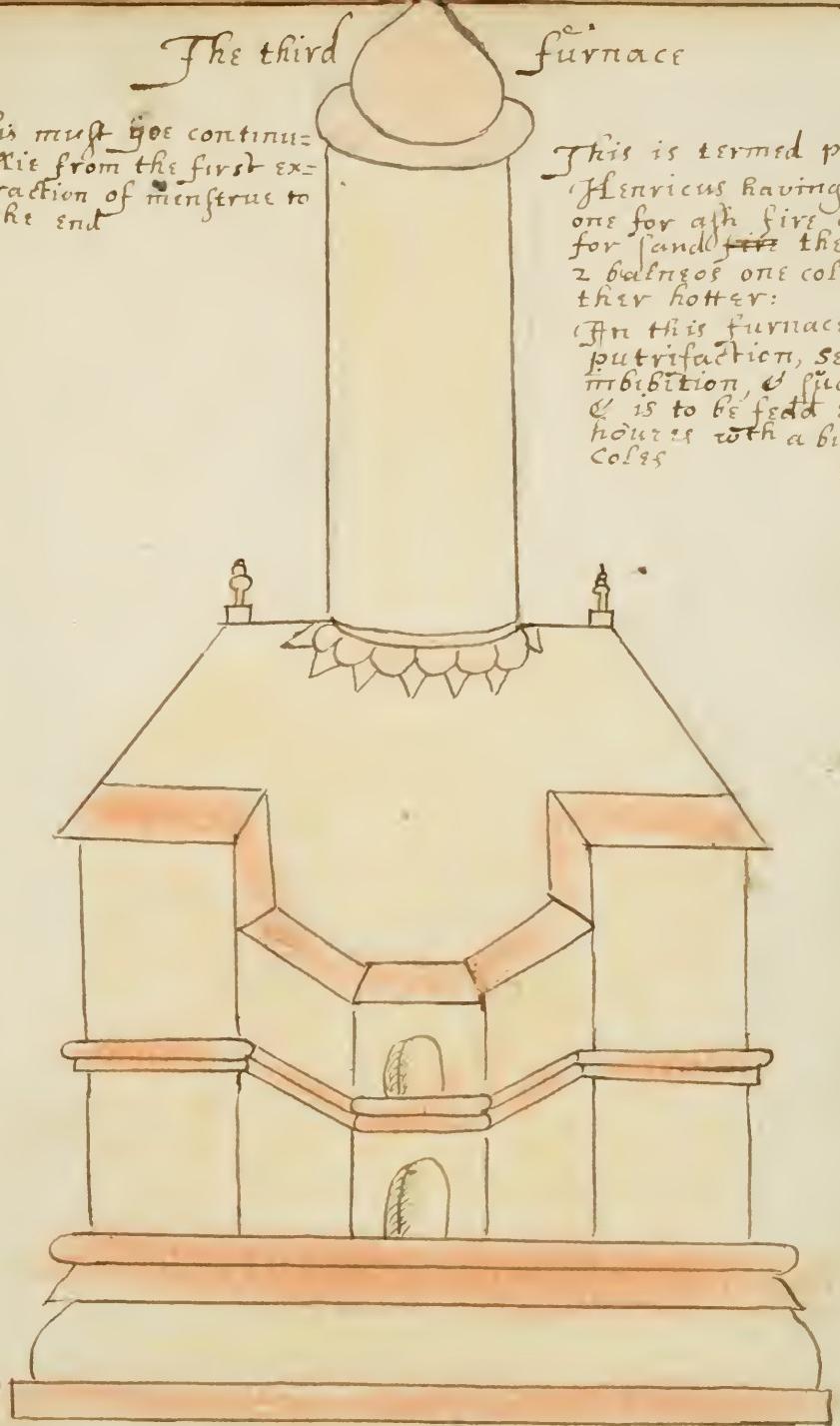


This furnace is to be used  
for a mount in the boat  
it may weigh over an 140  
weight of gunnery  
This furnace is made for  
drawing of men's true  
weight of fire would be  
2 feet due to studio & tools  
while the other goes to C  
that will be fed every 12  
hours with one bushel of  
coals

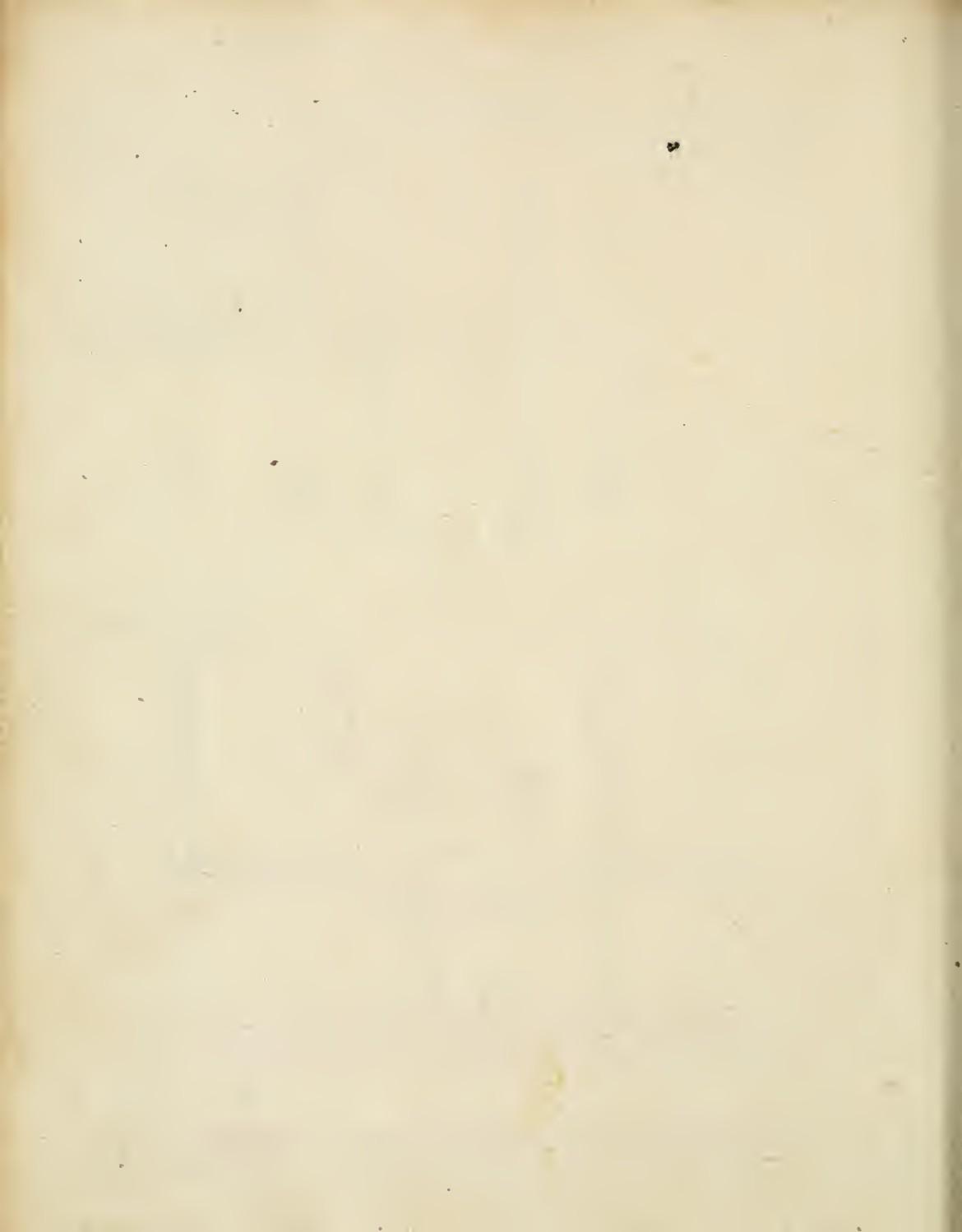


### The third furnace

This must goe continuall  
ly from the first ex-  
traction of menstrue to  
the end



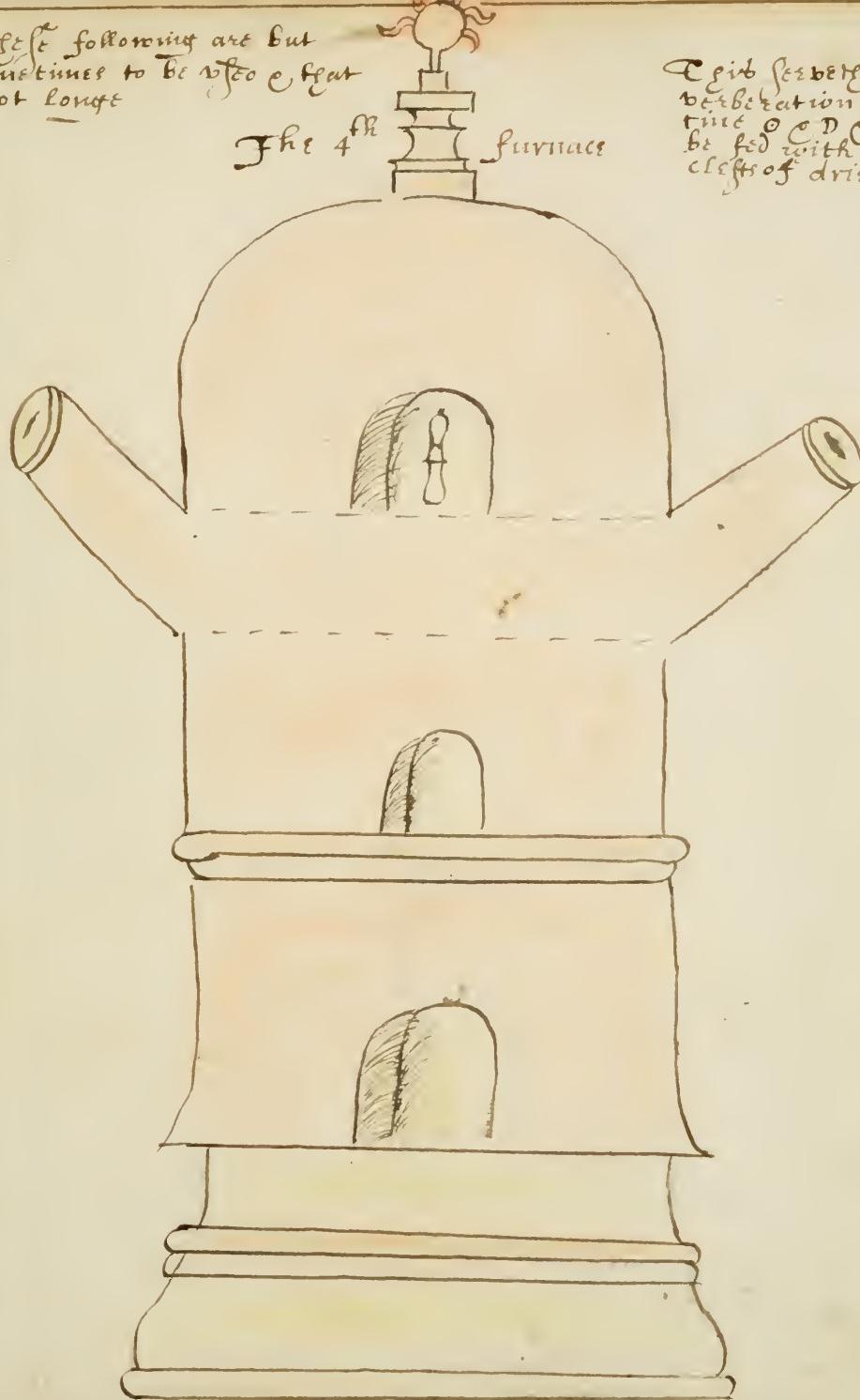
This is termed piger  
Henricus having 3 sides  
one for ash fire another  
for sand ~~fire~~ the 3<sup>d</sup> for  
2 balneos one colder anot-  
ther hotter:  
In this furnace is both  
putrifaction, separation  
mobilition, & such like  
& is to be feedt every 16  
hours with a bushell of  
Coals



The following are but  
sometimes to be vsto e heat  
not longe

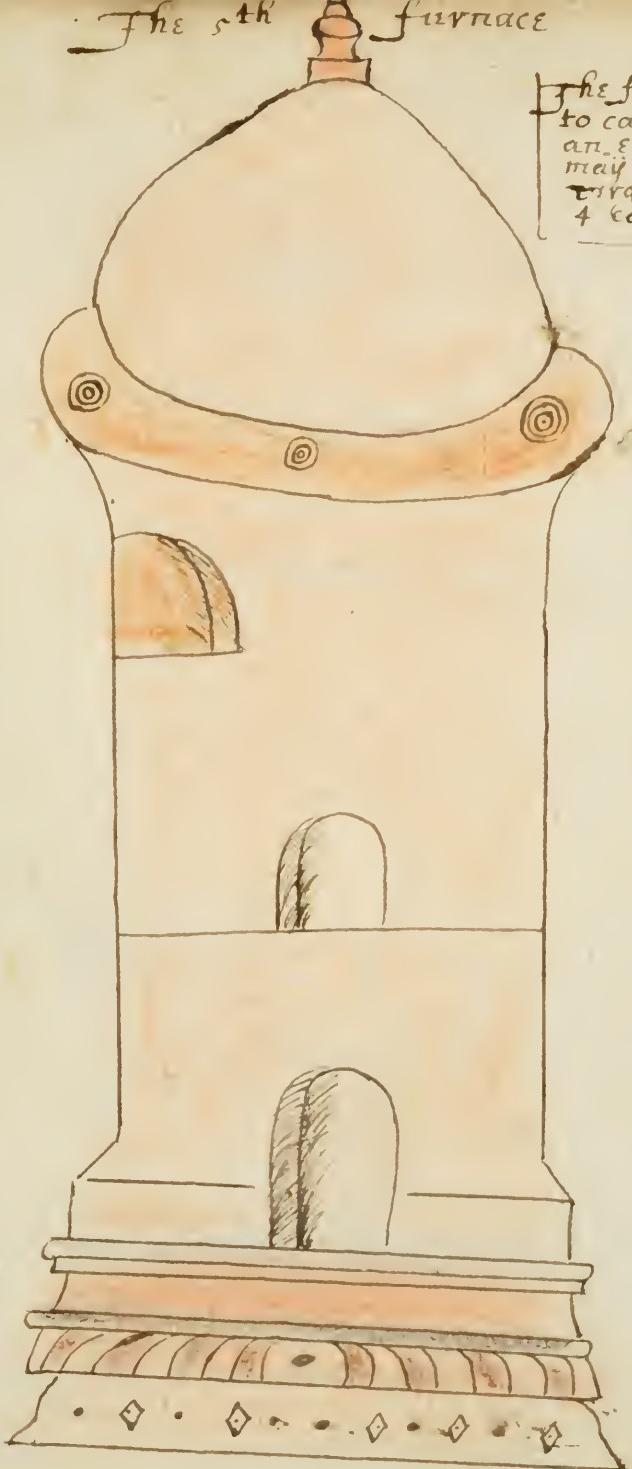
The 4<sup>th</sup> furnace

Gib servete for re-  
verberation to salt  
tine & C D C must  
be fed with the  
clefts of dry oak

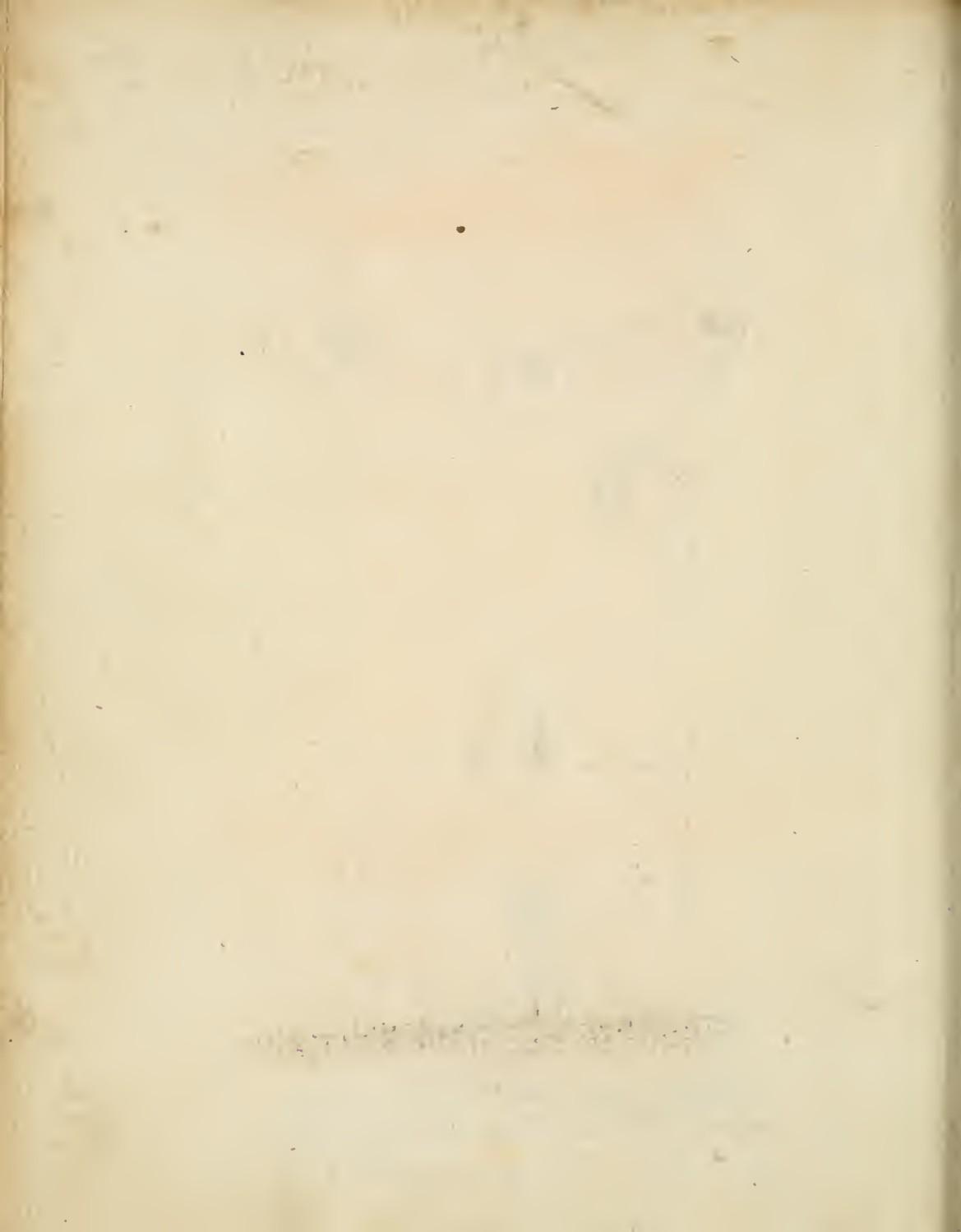




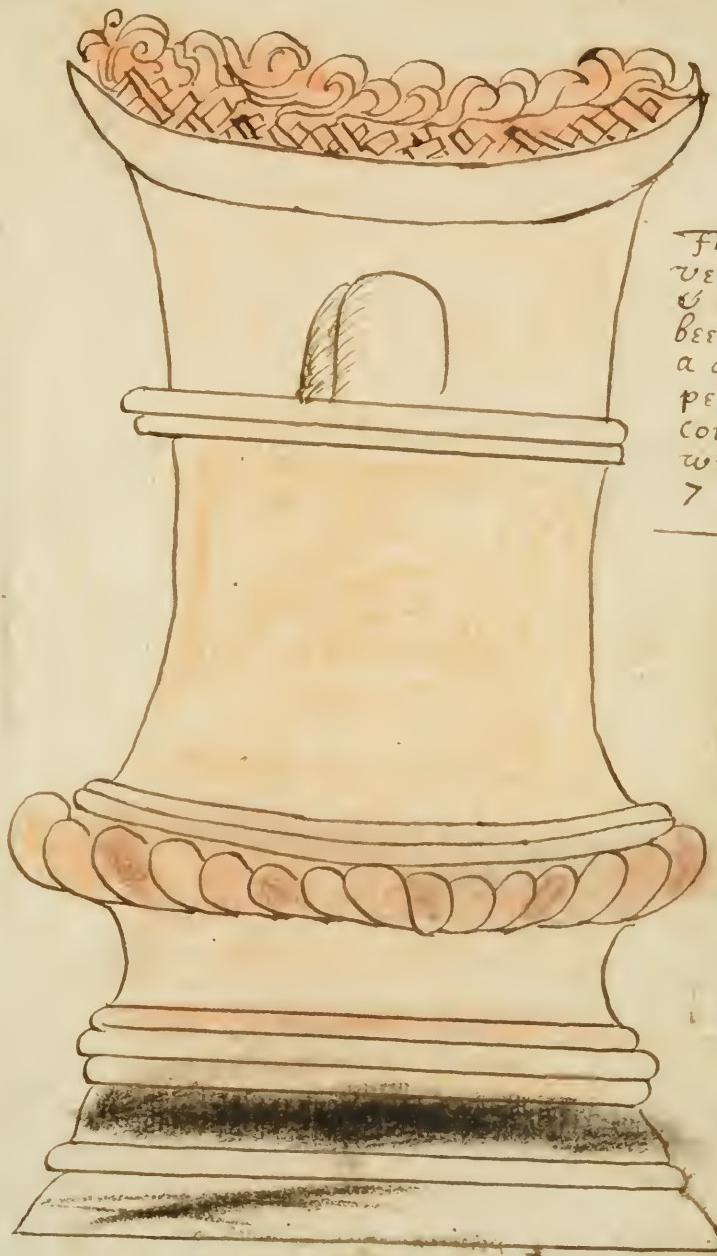
The 5<sup>th</sup> furnace



The fifth is an Athenor  
to calcine & sublimed w<sup>th</sup>  
an easie fire or drie, y<sup>e</sup> it  
may be dissolved into lac  
turqine & is fed w<sup>th</sup> 3 or  
4 coales at a time



The sixt furnace



The sixth ser-  
veth to fixatio-  
n & the fire must  
bee made vpon  
a quarter of a  
peck at once wh-  
covered with shgs  
will last 6 or  
7 hours

FINIS

